A SOBER INQUIRY, OR, CHRISTS Reign

With his Saints a Thousand YEARS:

Modestly Asserted from Scripture.

TOGETHER

With the Answer of most of those Ordinary Objections which are usually urged to the contrary.

1 THES. 5. 21.

Prove all things: Hold fast that which is good.

LONDON,
Printed in the Year 1660.

TO THE CHRISTIAN READER.

Courteous Reader,

When I first fell to the Study of Christs Kingdom upon Earth; I did it with a Resolution to have done the quite contrary to what is done in this small Tract; viz. To have opposed and confuted it: But the more I studied the thing, the less able I was to do what I intended. At last I was convinced into a change of my opinion; and my grounds of so doing, I first (upon his request) communicated to a Reverend Minister, now with the Lord, only in a Letter; himself and some other godly Brethren desired me, a little more fully to set down in Writing what I had to say for it: I did gratifie them in part, so that one sheet of Paper swelled into five. And having communicated the same sheets to some other pious and godly Brethren, they told me they would have it printed: This, I confess, was beyond all my intentions; but I durst not altogether reject their Requests, only considering we live in a touchy Age, I desired that I might write it over a third time, that so if

there were any thing which I could, I might amend it, this they willingly granted. I did it; it is now (which was contrary to my resolution) somwhat bigger then it was before; yet have I been as brief as well I could; I have left out much that might be said, I hope nothing is said that may be justly offensive to any I am very plain and familiar in speech, for I thought that might be advantageous to the subject, and not displease. I am not covetous to urge my faith upon any, only willing to give you an account of the publication of this small Piece. If you say it is not worthy the light, I confess, I always thought so, yet I submitted to those that were of another opinion, and at this time you are intreated to do so too. And let me beg one thing at your hands, viz. not to think that I differ more from many godly learned Divines, then indeed I do. Some agree with us, some do not. those that do not, differ not so much as you (it may be) may think. The agreement and difference lies thus. 1. *We are all agreed that Jesus Christ will come personally, corporally, and visibly, from Heaven to Earth at the day of Judgment.* So he ascended, therefore so he shall descend, *as we have it,* Acts 1.11. *See* Job 19.25. He shall stand at the latter day on the Earth. *In this (I think*

think) *we are all agreed.* 2 *We are all* (*I think*) *agreed, that when Christ thus comes, he will bring with him the ſouls of all his Saints, according to that.* Zach 14 5. the Lord my God ſhall come, and all his Saints with thee, 1 Theſ. 3. 13. At the coming of our Lord Jeſus Chriſt with all his Saints. 3. *We all agree, that their bodies ſhall be immediately raiſed out of their Graves, and the ſoul and body joyned and united together, and that though the ſoul continues, remains, and is in Heaven, without the body; yet on earth it ſhall not be ſo.*

4. *We all agree, that when it is thus raiſed, it is raiſed in glory,* 1 Cor. 15. 42. in incorruption in power, a ſpiritual body. Col. 3 4. When Chriſt who is our life ſhall appear, then ſhall ye alſo appear with him in glory: *not thence forth ſubject any more to ſin or ſorrow; to mutation or mortality, to the want of meat, or drink, or clothing, or houſes, or marriage, or any other comfort, but ſhall be as the Angels,* Matth. 22. 30.

5. *We all* (*I think*) *agree further, that this reſurrection of the Saints ſhall be ſome time before the reſurrection of the wicked, that they ſhall have the preheminence and be the firſt in order and time;* (*I ſay nothing now how long*) *but all agree they ſhall be firſt, and the wicked ſhall not riſe till*

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some time (less or more) afterward. See 1 Cor. 15 23 24. 1 Thes. 4.16. *the dead in Christ shall rise first,* Rev 20 4,5,6.

6. *We all agree also that the Lord Jesus Christ will be some time in judging the world, that he will not huddle all over in a moment, but he will make some stay on the earth, and that, as (though he hath no need of time) he took a space of time in creating the world; so he will take some space of time on earth to do what he will then do, viz. besides the question in hand, to judge and conclude all things in.*

7. *And all of us (I think) are agreed in this also, that while Christ stayes on the Earth (let it be longer or lesser time) the Saints also must stay, and not go to Heaven, from the Earth, until Christ goes, and carrys them up with him.*

8. *And all will grant, that it must needs be a very glorious time, while it lasts, when Christ shall have removed his Court from Heaven to Earth, and be in his glory, attended with Angels, invironed with all his Saints, who are also all of them in their glory. O! how can such a time be (while it lasts) less then a glorious time, all things will be new.*

9. *Lastly, the onely difference will be in the time, how long this day of Judgement or Kingdom of Christ, or Reign of the Saints, or Millennium*

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(call it what you will) shall last. I conceive (and so do many, whose Books I am not worthy to carry after them) that it will last a thousand years, and for the proof of that these following Pages are offered. But if those of another minde, will point another time, and prove it; it shall very well please me, who am (I hope) and ever shall be as willing to hear as to speak, to learn as teach. And so intreating thee (courteous Reader) to pardon whatsoever thou seest, in me, amisse; I humbly beg thy prayers to God for me, and (if that were any thing worth) I will not fail thee in mine, who always desire to be (though worthless) a servant to Christ and thy soul.

I. F.

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ERRATA.

Reader thou art desired to take notice of the faults in printing, and to amend with thy pen, at least so many as either troble the sense, or may cause hesitation.

PAge 5. line 17 read Amongst p. 13. l. 3. read these. p. 14 l. 13 r. principia p. 18. l. 5 adde, make this p. 21. l. 5. there, and so all along, the Hebrew is without points, which in the Copy was pointed p. 24. l. 20 r. fits. p. 37. l. 7. r. break. p. 43 l. 9. r. speaks of. p. 51. l. 2 r. lle not. p. 56. l. 1. r. of the beast. p. 60 l. 10. r. what is it to p. 90. l. 23. adde wrested to

The Rise and Ruine of Antichrist.

AMongst the many questions that this Age abounds with. These two great questions seem more especially to be of concernment to us, *viz.* When did that man of sinne, (who hath been the Worlds burthen, and the Saints bane) arise, and when shall he cease? Secondly, Whether shall Christ personally reign with his Saints and take into his own hands the Monarchy of the world, when? and how long? if he do? I confess these Enquiries themselves are such as lye under the censures of some, the reproaches of others, and the general neglect of very many; so that it will not be needless to say something by way of justification of our selves, before we come to the questions themselves. The which I shall do in these three Conclusions.

Con. 1. This Enquiry is no enemy to a mans own grace, or the grace of God in others; but rather

ther a special help and advantage to the increase and quickning of grace, both in the person enquiring, and the person reading and hearing. For even this is included under that general Command, *John* 5.39. *Search the Scriptures.* God commands not that which is prejudicial to our graces, but advantagious to their growth and increase. Hence we may and must, 1 *Thes.* 5. 21. *Prove all things, and hold fast that which is good.* Again, a word of blessing goes along with sincere and faithful endeavours of this nature. *Rev.* 1. 3. *Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein.* Rev. 22. 7. *Blessed is he that keepeth the sayings of the Prophecy of this book.* The Original word in either place which is translated to keep, comes from the verb Τηρέω and signifies to reserve, or observe: noting a searching, so as to weare, or rub out, that we may keep what we so finde. Again we have a particular promise of fruit and success annexed to such an enquiry or enquiries *Dan.* 12.4. Many shall run to and fro, (that is about the time of the end, when the things themselves draw towards an accomplishment, many shall run to and fro, by enquiries, and searchings, and disputes) and knowledge shall be increased. And this cannot be head-knowledge

edge onely, but heart-knowledge also; for the first would be a poor blessing without the other.

Con. 2. The Holy Ghost hath expressly foretold, that the Saint at the time of the end, shall make diligent enquiry into these things, *Dan.* 8.13. *Then I heard one Saint speaking, and another Saint said unto that certain Saint which spoke, how long shall be the vision concerning the dayly sacrifice, and the transgression of desolation, to give both the Sanctuary and the Host to be troden underfoot?* Dan. 12.5.6. How long shall it be to the end of these wonders? It were easie, but I conceive it needless to multiply texts for the proof of this. Therefore,

Con. 3. The Holy Ghost hath left particular and certain ground for the faith of Gods people in the last days to go to God upon for light and knowledge in these things and enquiries. *Dan.* 12.4. *But thou O* Daniel, *shut up the words and seal the* Book, *even to the time of the end.* עד־עת קץ *Usque ad tempus finis.* And *ver.* 9. the words are closed and sealed till the time of the end, and then (as I said) many shall run to and fro, and knowledge (by these enquiries and disquisitions) shall be increased. The Conclusion is, that at, or about the time of the end, Mysteries are, by scrutination, searchings, enquiries,

quiries, and serious studies to be understood, the book unsealed, the Vision made known, and if so, then this our practice is justifiable, and the practice of all those holy, godly, and learned Divines, who have ingaged themselves in studies of this nature, laudable, and praiseworthy. And although many learned pens have been mistaken in some things, yet they have hit right in many others; if some lines have been crooked, yet many have been straight; men have not been infallible, and yet for all that, very profitable, so that by their canvasing the matter to and fro, knowledge hath increased. But on the other hand the carelesness and remisness, and negligence of the world, not looking narrowly, diligently, and seriously into Mysteries, and Prophecies, hath done a great deal of hurt. What else (I pray you) was the cause, that when Christ, in his first coming, was so earnestly expected, and looked for, and desired, and all this about the time when he did come, yet he came, and came to his own, and to his own that expected him, and did his work, and went again, and they did not receive or own him? Again, what else was the cause, that Antichrist should be looked for, and feared, that he would come, and this about the time that he did come; and was written & preached against, yet

Yet he came, and came at that very time, and yet found entertainment; yea, hath almost lived his long life, done his work, and run his thousand two hundred and sixty dayes or years; and yet for all this, the more part will hardly take notice of it? but take him for Christs Vicar, whom the Dragon substituted and made to be his own Lieutenant. Again, is not Christ almost ready to take the Beast and false Prophet, and cast both out of the World into the Lake: and take to himself his great power and reign, and give the Kingdom to the Saints, and reduce the Nations under his dominion, and binde up Satan, and sit on the throne of *David*; and yet the more part will beleeve none of all this. I pray you then, let me be among the number of those that run to and fro, that if it were the Will of God, knowledge might increase. And give me leave to speak a few words, (and as it were by way of preparation to the second thing proposed, which I mainly intend) to the first of these two Questions, to wit, *of the Rise and Ruine of Antichrist*. And in the first place we are to note, that the ὕστεροι καιροὶ, *postrema tempora*, last times. So much spoken of in the New Testament, in the general, note out unto us all the times

from Christ unto the consummation of all things; which times are the last, in respect of the times of the world complexively considered, as old age is the last times of a man in respect of his whole complex age. Now these ὕστεροι καιροὶ, or last times, consist of three great periods; as *Mede*, the sober Guess, and others, have abundantly cleared and made out; the first of these was the period or time of the Dragon, when Heathenism raged in the world; the second was the time of the Beast and false prophet, who synchronize, when superstition and idolatries prevail; the third is the *Millennium* or Reign of Christ, when Satan is bound up. and the Kingdom given to the Saints. Note we further, that the Scripture tells us of no other period, these three are all, and where the first ends, the second begins; and the ending of the second just precedes the beginning of the third. Now our question is of the second of these three periods. And in the first place, for the *Rise of Antichrist*, or the beginning of the second period; or of the thousand two hundred and sixty dayes, or the fourty and two months. It is the opinion of Mr. *Mede*, that the beginning and ending of them must be taken in some

some latitude, because the *Epocha* is not certain, from whence the same exactly is to commence. This also is the opinion of Mr. *Leigh*, in his Book called *Excidium Antechristi*; Also of Mr. *Moore*, in his *Idea* of *Antichristianism*, lately come out, who hath this passage, *lib.* 1. *p.* 214. "A man may (not without ground) imagine, that there may be a Latitude of reckoning in the Solution of the three times and a half, or the fourty two months into 126 Decads of days, as well as there is of those times and months, and that any variation about or within, that exceeds not a Decad, breaks no square. Divine Prophesies being, not for the ostentation of Gods Omniscience (for who knows not, but that he can compute events to the smallest moment of an houre) nor yet for the gratifying of the excesse of humane curiosity, but for the use and exercise of his Church. Mr. *Mede* in his *Diatriba*, in a Letter to Dr. *Twisse*, discoursing of the beginning of the 42 months, hath this passage, "The period of the 42 months, (saith he) is likely and most probably to be taken from some remarkable moment in the latitude of their beginning, which remarkable moments (saith he) are more then one, and shall be

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from one of them. And he seems to incline to the year four hundred and ten; the time when *Alaricus* took and sacked *Rome*, the Lady of the World; this is the remarkable moment of the Political Ruine of the Cesarian Soveraignty. This *Epocha* will bring out the 42 months, in the year 1670. To which he adds that the 42 months, extend to the burning and sacking of *Babylon*, not the utter extinguishing of Antichrist, which (he saith) shall be some time after. as appears *ch.* 19. yet he protests against the precise determination of the time in this businesse. Now according to Mr. *Mede*, I guesse the beginning of the 42 months to be about *Anno Christi* 410. As the Sober Guess also names that time. And my Reason is, because this seems to be the most remarkable moment of all other, in the latitude of their beginning, and that for these Reasons.

Reas. 1. The first is, that of Mr. *Mede*, because this year *Alaricus* took and sacked *Rome*, the Lady of the World, as Ecclesiastical History witnesseth.

Reas 2. Because this year all the ten Kings or Kingdoms were sprung up, into which the Romane Empire was now dilacerated, as Mr. *Leigh*, in his Book called *Excidium Antichristi*,

chriſti, by his great pains in ſearching the Records of time, hath clearly evinced and made out. As alſo Mr. *Mede* in his Apoſtacy of the laſt times, and in his *Clavis Apocalyptica*.

Reaſ. 3. Becauſe about this time alſo ſprung up the two horned Beaſt, and Whore of *Babylon*. About this time began the Apoſtacie of the Church of *Rome* to new pagan-idolatry and ſuperſtition, (*quod eſt ſupra ſtatutum*) or paganochriſtianity, the name only changed. As *T. L.* in his Voice out of the Wilderneſſe, hath cleared, in a parallel of 32 particulars. And the Sober Gueſs in many more, as you may ſee at large, *page* 49,50,51,52. Now the Whore, or two-horned Beaſt, (which is all one) is ſynchronal to the ſeven-headed with ten hornes; which is evident in that this two-horned Beaſt is the reviver and healer of this ſeven-headed ten-horned Beaſt. That is, an idolatrous Clergie makes again a ſuperſtitious and idolatrous Empire; or the idolatrous and ſuperſtitious Eccleſiaſtick part, makes the Polity ſuch alſo, which is the very image of the Beaſt before ſpoken of. There were moreover then ſacrificers to the dead, Adorers and Worſhippers of *Bell*, and the Propa-

gators of the worship of the *Baalim*, that is, the worship of *Dæmons*, or false gods through the World. To give only an instance in *Innocentius* the first, who was the Bishop of *Rome* at this time: who did not only himself challenge the Supremacy, that is, the priority of place, suffrage, and censures over all Churches, which by suit he did obtain of the Emperour *Honorius*, after the death of *Arcadius*, as is evident in our Ecclesiastical History, but also brought in the Worship of Relicks. The Bishop of *Rome* (saith *Jerome*) against *Vigilantius*, *Tom. 2. p. 124. Supermortuorum hominum, secundum nos, ossa veneranda, &c. offert domino sacrificium & tumulos eorum Christi arbitratur altaria, &c.*

But who was this Bishop of *Rome* under the Emperour *Arcadius*, when *Jerom* writ this Invective about the year 406. but *Innocentius*. But *Zosimus* records worse things of him then this: For he saith that *Pompey* the Governour of the City, that he might do that more safely which he desired, *viz.* concerning the worship of the heathen-gods, he consults all things herein with the Bishop of the City of *Rome*, *&c.*

This is that *Innocentius*, saith *Zosimus*, who truly

truly preferring the ſafety of the City before his own ſalvation, ſecretly permitted them herein to do according to their Conſciences, and his devotion left them to their wills. Alſo under *Innocentius* the firſt, lying miracles were brought into the Church The Author of the *C*hronological Compilation *Anno* 405 mentions one *Leapard* a Presbyter, (of whom we reade other things in the Counſels under *Innocentius*) who preſenting a gold ring with his offering to St. *Agnes*, that is, to the Image, ſhe ſtretched out her finger, and took the ring and wears it, &c. He alſo brought in Abſtinence from meats: And conſtituted the *Saturday*-Faſt to be celebrated, becauſe on that day the Lord lay in the Sepulcher. Moreover *Platina* adds, *becauſe his diſciples faſted.*

Alſo concerning forbidding of marriage to Miniſters, he writes to one *Victorius* a Biſhop, that the Church ought to hold, that by all means Prieſts mingle not with their wives, becauſe they are daily occupied about divine worſhip, and the miniſterial function. Alſo the ſame *Innocentius* writing to one *Exuperius* an Arch-biſhop concerning Presbyters and Deacons; among many other things did order and conſtitute, *viz.* that

if any were discovered who had known the form of living sent from *Siricius*, and did not forthwith cast off the lusts of the flesh, and all incontinencie, &c. by which he means the incontinencie of the marriage bed; as appears by the Priests among the Jewes, going their courses in the Temple, their continencie brought for an example, to prove it unlawful for Priests to accompany with their wives. *Platina* writes, that the same *Innocentius* gave certain Rules concerning Monks. Now this *Innocentius* began to ascend *Peters* Chair *Anno* 402. and departed this life *Anno* 416. Therefore he lived and did all this, at the same time when the ten Kings brake in pieces the Roman Empire, and did perpetrate and act such things, as very strongly smell of Antichristianism; which doth plainly indigitate to us, about what time Antichrist arose, was born, revealed; or (as Mr. *Mede* well phraseth it,) *editus in lucem*. At this self-same time arose, both the ten horned Beast, *viz.* that beastly political power, ten kinged (having ten Kings.) And the reviver and the restorer of him the two-horned Beast, *viz.* that seeming Lamb-like Vicar of Christ to look upon, but in reality the Devils Lieutenant, and the Dragons

Dragons Spokeſman, the Pope and his filthy defiled Clergy and Party. I ſay, at this time both the Beaſts arole, *quod erat demonſtrandum.*

Object. *And whereas it may be by ſome objected, concerning theſe ten Kings, that the beginning of their reign is not to be fetched from their firſt irruption into the* Romane Empire, *but from their firm conſtitution, and full eſtabliſhment in ſo many Kingdoms therein.*

Anſw. To this I anſwer, that the ſacred Scripture doth not hold forth this character to us, from Kingdoms eſtabliſhed, or confirmed, but received. For the words run thus, *Rev.* 17. 12. Καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου. *And the ten hornes which thou ſaweſt are ten Kings, which have received no Kingdom as yet, but receive power as Kings one houre* [or as an hour] *with the Beaſt*; the ſacred Propheſie fetcheth (as the Courteous Reader may perceive) the beginning of theſe Kings and Kingdoms from their firſt riſing up, (and not from their eſtabliſhed and fixed Government, which was not till many years after) namely, when they had received power of reigning from God,

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in whose power it is to confer and transfer Kingdoms, *Prov.* 8. 15. And *John* in this place speaks plainly of power received: they received power as Kings one houre with the Beast; which who doth not see, though but with half an eye, to be here referred to the time of their Reignings and Kingdoms first taken. Concerning a matter not unlike *Polibius*, a most grave and sober Writer, being to give his judgment concerning the Rise of the Romane Empire, he compares it with the beginning of the Macedonian, and speaks thus to us, *Ego principio cujusque rei esse statuo, primus conatus, &c.* I conclude (saith he,) that the beginnings of any thing are the first endeavours, &c. But to let pass *Polybius*, I do suppose, at that time those ten Kings received their power, when the Pope did not only take to himself the Primacie, and exercise it: but did with his idolatrous Clergie, go about to paganize the Empire, by his new idolatries and superstitions. For the holy Prophesie affirmes that they rose at one and the same hour: They received power as Kings one houre with the Beast. The Kings receive power, and are actually crowned Kings at the same time of this Beast, under the succession of the last Head, getting again into

into being, and therefore this healed Beaſt his ten Hornes are repreſented with ten Crowns upon them, *Chap.* 13.1. which anſwers exactly to this preſent text, *they received power as Kings one houre with the Beaſt.* The ſenſe I gueſs is this, that at what time the Beaſt ſhould revive and be worſhipped, that is, obeyed and yielded to, or in plain Engliſh, about what time the Empire ſhould re apſe again into idolatry, and be re-aſſuming the ancient pagan-rites, though placing them upon Chriſtian-objects, about that very time the Empire ſhould be rending into ten Kingdoms: or theſe ten Kings ſhould be receiving power as Kings, all of them appearing or ſucceeding in their Enterpriſes, within a little time, from the firſt degeneracy of the Empire into pagan-idolatries and ſuperſtitions. Therefore not of the confirmed Kingdoms of this ten-horned Beaſt, but of his youth and infant-ſtate when thoſe Kings firſt challenged a right to the Roman throne, the ſacred Propheſie, *Rev.* 17.12. is to be underſtood. Hence I conclude, the Character of the riſing of the Beaſt or Antichriſt, which is all one, is to be placed about the year 410. For it is evident from what was ſpoken before, that the Beaſt was riſen,

risen, when all the ten Kings were risen, among the threatning ruines of the falling Empire, which was *Anno Christi* 410. or thereabouts. For the Readers further satisfaction herein, *viz.* That all the ten Kings were then up, I shall refer him that will be at further paines to that Tract before-mentioned, entituled *Antechristi Excidium*, a most elaborate piece? As also to Mr. *Mede*'s Apostacy of the last times, and his Commentary on the Revelation, who fully clears this point.

Object. Now for the Objection of some *Cantabrigiens*, against those that think of the year 1666. for the time of *Romes Ruine*, which I doubt not but some have heard of, (though it may be not all) that this cannot be the time, because by the Computation of *Helvicus* we have lost about four years since Christs time, by negligence in our Chronological Accounts, the which also Bishop *Usher* thinks to be true, so that it is already past. To which I answer,

Answ. 1. That this Objection supposeth that all Apocalyptick men in these times make 666. to be the year of *Romes Ruine* and Downfal, from that Text in *Rev.* 13. *ult.* His Number is 666. interpreting the Number of the Beast,

Beast, according to *T.L.* In his voice out of the Wilderneſſe, to be nothing elſe, but the period and final determination of the uſurped tyrannie and dominion of Antichriſt. But all are not of this opinion, though they that are the followers of *T. L.* adhering to his Interpretation of the Number of the Beaſt, (as the Authors of that Book intituled, *Romæ ruina finalis*) do make it in *Anno* 1666. It will fall therefore to their ſhares to anſwer this Objection. I confeſſe *T.L.* who gives this ſenſe of the number of the Beaſt, in his Book on ſome part of the *Revelation*, writes in a prophetick ſtile, and with a prophetick boldneſſe, as if he had it revealed to him, which doth very much ſtrike the Readers fancy. But I have read lately in Mr. *Mede's Diatriba*, in ſome of his Letters, this paſſage, concerning *T.L.* As for *T.L.* (ſaith he) *I* have no fancy to him, he means to that his Interpretation of 666. as appears by his following words; for he adds, I prefer Mr. *Potter* far before him. The *Sober Gueſs* alſo inclines far rather to Mr. *Potters* Interpretation of the Beaſts Number 666. And ſo do I.

Anſw. 2. But yet ſuppoſe *T.L* to be right, and that to be the meaning of the Myſtery, that

that by 666. is meant the ruine and final determination of the man of sin, to be in 666. that is in the Year 1666. *I* suppose that this Objection might be answered, and were I of that opinion *I* could this answer, which, if *I* be not deceived, would be to the purpose, *viz.* That the Holy Ghost speaks according to the vulgar Computation of the Year of our Lord. For the Revelation is not an History (unless we call it an anticipated History) but a Prophesie; and the Spirit of Prophesie foretels these two things amongst others. *viz.*

1. The Computing by the Year of our Lord that should be, for in the dayes of *John*, and in the Ages immediately following, they did not account by the Year of the Lord, but many other wayes of Account anciently were used. *Dionysius* the less, about the Year 532 after Christ, did begin to compute by the Year of our Lord, and that way of Computation came not into use vulgarly till many years after. So that if this should be the meaning of the Number of the Beast, then the Spirit doth foretel this way of accounting by the Years of our Lord, which was not at that time in use.

2. If this were the meaning of the Num-

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ber of the Beast, then the Spirit also doth predict, what shall be the year of *Romes Ruine*, to wit, the year that shall be, or shall be called 666. respecting the common and vulgar account of all Nations at that time.

But if the beginning of the fourty and two months be rightly fixed upon, or about the year 410, as is before hinted; And if also there be a loss of four years in our Chronological Accompts, according to the Computation of *Helvicus* and Bishop *Usher*, and these *Cantabrigiens* who affirm it; then *Romes* Ruine indeed is likely, and very probably to fall out, and be in the Year 1666. or not very long after that time.

But if instead of helping us into the way, they have led us out of it, and told us that we mistake, when they themselves are deceived, then *Rome's* destruction is most likely to fall out *anno* 1670. or thereabouts. But this is all *I* shall trouble the Reader with, in reference to the second period, or ἔσχατοι καιροὶ, or last times, which was the period of the Beast.

The

The Millennium, Great Judgment, or Reign of Christ.

I Come now in the second place, to that which *I* chiefly intend to speak to, *viz.* to treat of the *Millennium*, or the Great Judgment, in the Compass whereof Christ and his Saints reign together a thousand years. I must confess in the words of *Pareus*, *Hæc explicare fateor me trepidè aggredi*: That *I* was somwhat afraid to adventure upon the handling of these things: Because, what *I* conceive to be the genuine sense and meaning of those Scriptures, which treat of this subject, and the minde of God herein, is laden with many and inveterate prejudices: partly, by the long disuse, and crying down of what was formerly received by Orthodox Antiquity; and partly, because of the many fopperies, if not worse, which have bin tacked to the truth; So that *I* shall herein dissent from many, who yet profess the same things in the general; It being (*I* hope) my design, to free the truth from errours and falsities,

Pareus Com. on Apoc. cap. 20.

falsities, which have a long time hung upon it: But these I am willing to dissent from: I fear far more, lest I should not agree in opinion with many worthy, pious, and grave Divines, from whom I am very unwilling in the least to depart. But if I may not have the assent of all such as yet, having notwithstanding many famous lights, as *Justin Martyr, Irenæus. Tertullian, Piscator, Alstedius, Mede*, Dr. *Twisse, Archer, Holmes, Tillinghast, cum multis aliis*, to walk in the same path, and lead me the way, I shall follow their steps so far as I may, beseeching the Reader to pardon me, if now and then he see me step aside. I will promise to be as careful and circumspect, as God shall help me, let me have the Readers charity. The Mother-text of Scripture, whence the Church of the Jewes did ground the name and expectation of the Great Day of Judgment, with the circumstances thereto belonging, and whereunto almost all the descriptions and expressions thereof in the New Testament have reference, is that Vision of the seventh of *Daniel*, of a Session of Judgment when the fourth Beast came to be destroyed: where this great Assizes is represented after the manner of the great *Synedrion*, or Consistory

of *Israel*; wherein the *Pater Judicii* had his *Assessores*, sitting upon Seats semi-circle-wise before him, from his right hand to his left. *I beheld* (saith *Daniel ver.* 9) *till the Thrones or Seats were pitched down* [עד די כרסון רמיו: LXX. ἕως οὗ ἐτέθησαν. *Vulg. Lat. Donec throni positi sunt*; not thrown down, as our late *English* hathat, but pitched down, namely, for the Senators to sit upon.] *and the Ancient of dayes*, [that is, the *Pater Consistorii*] *did sit, &c. And* (subaud. *I beheld*) *till the Judgment was set*, (that is, the whole *Sanhedrim*, *and the Books were opened, &c.*

Here we see both the form of Judgment delivered, and the name of Judgement expressed, which is afterward, yet twice more repeated; first in the amplification of the tyrannie of the wicked horn, *ver* 21, 22, which is said to be continued till the Ancient of dayes came, and Judgment was given to the Saints of the most High, that is, *Potestas judicandi ipsis facta*: The power of judging was made over to them. And the second time in the Angels Interpretation, *v* 26. *But the Judgment shall sit, and they shall take away the dominion, to consume and destroy to the end.* From this description it came, that the Jews gave it the name of יום דין and

רבא

יום דינא רבא *dies judicii, & dies judicii magni*; the Day of Judgment, and the great Day of Judgment; whence in the Epistle of St. *Jude*, *ver.*6. It is called κρίσις μεγάλη ἡμέρας: the Judgment of the Great Day; A far greater then any horary, even a Millenary Day, as shall more plainly afterwards (*Deo adjuvante*) be evinced and proved.

From the same description they learned that the destruction then to be, should be by fire, because it is said, *v.*9. *His Throne was a fiery Flame, and his wheels burning. A fiery stream issued and came forth before him*: And *v.*11. *the Beast was slain, and his body destroyed, and given to the burning flame.*

From the same Fountain are derived those expressions in the Gospel, where, this day is intimated or described; As, *the Son of man shall come in the Clouds of Heaven: The Son of man shall come in the glory of his Father with his holy Angels*; Forasmuch as it is said here, *Thousand thousands ministred unto him, &c. And that* Daniel *saw one like the Son of man coming with the Clouds; And he came to the Ancient of dayes, and they brought* (or placed him) *near him, &c.*

Hence *Paul* learned that the Saints should judge the world, because it is said, *That many*

Thrones were set. And *ver.*22. by way of Exposition, *That the Judgment was given to the Saints of the most High &c.*

Hence the same Apostle learned also to confute the false fear of the *Thessalonians*, *That the day of Christs second coming was then at hand; because that day could not be till the man of sin were first come, and should have reigned his time appointed:* Forasmuch as *Daniel* had foretold it should be so, and that his destruction should be at the Son of mans appearing in the Clouds; whose appearing therefore was not to be till then. This is ἐπιφάνεια τῆς παρουσίας αὐτοῦ in St. *Paul*; *whom the Lord* (saith he) *shall destroy at the brightness of his coming*; *Daniels* wicked horn, or Beast acting in the wicked horn, is St. *Pauls man of sin*, as the Church from her Infancy hath understood, and always interpreted it.

But to go on: while this Judgment cites, and when it had destroyed the fourth Beast, the Son of man which comes in the Clouds receives Dominion and Glory, and a Kingdom that all People, Nations and Languages should serve and obey him, *ver.*14. which Kingdom is thrice explained afterwards, to be the Kingdom of the Saints of the most High, *ver.*18. *These four Beasts* (saith the Angel) *are*

are four Kings which shall arise. But (*viz.* when they have finished their course,) the Saints of the most High shall take the Kingdom, &c. And again, *ver.* 21. *the wicked Horn prevailed, until the time came that the Saints possessed the Kingdom.*

Again *ver.* 27. *when the fourth Beast reigning in the wicked Horn was destroyed, the Kingdom, and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most High.*

Now these Grounds being thus laid, I argue as followeth,

The Kingdom of the Son of man, and of the Saints of the most High in *Daniel*, begins when the Great Judgment sits.

The Kingdom in the *Apocalypse*, *chap.* 20. 4. wherein the Saints reign with Christ a thousand years, is the same with the Kingdom of the Son of man, and the Saints of the most High in the Prophet *Daniel*.

Ergo, it also begins at the Great Judgement.

That the Kingdom in *Daniel*, and that of a thousand years in the Apocalypse, are one and the same Kingdom, plainly and evidently appears thus:

First, because they began *ab eodem termino*, from the same *Epocha* or beginning, namely, at the destruction of the fourth Beast; That in *Daniel*, when the Beast (then ruling in the wicked horn) was slain, and his body destroyed and given to the burning flame, *Dan.* 7. 11, 22, 27. That in the Apocalypse, when the Beast and false prophet (the wicked horn in *Daniel*) were taken, and both cast alive into the lake of fire burning with brimstone, *Rev.* 19. 20.

Secondly, because St. *John* begins the *Regnum*, or Kingdom, of a thousand years, from the same Session of Judgment described in *Daniel*, as appears by his parallel expression borrowed from thence;

St. *John* saith *ch.* 20.	*Daniel* saith *ch.* 7.
Ver. 4. *I saw thrones, and they sate upon them.*	Ver. 4. *I beheld till the thrones were pitched down, and the Judgment,* (i.e. Judices) *sat.*
And Judgment was given unto them.	22. *And Judgment was given to the Saints of the most High.*

And

And the Saints lived and reigned with Christ a thousand years.	*And the Saints possessed the Kingdom, viz. with the Son of man who came in the clouds.*

Now if it be sufficiently proved that the one thousand years begin with the Day of Judgment, it will appear further out of the Apocalypse, that the Judgment is not consummate till they be ended; for *Gog* and *Magogs* destruction, and the universal resurrection is not till then; Therefore the whole one thousand years is included in that great Day of Judgment.

But thus much may suffice to have spoken by way of Explication, to that Mother-Text in the Old Testament, the which I have so called, because hence it will follow, *quasi consectarium quoddam de interpretatione aliorum Scripturæ locorum huc pertinentium*, that whatsoever Scripture speaks of a Kingdom of Christ to be at his second appearing, or at the destruction of Antichrist, must needs be the same which *Daniel* saw should be at that time, and so consequently be the Kingdom of a thousand years, which the Apocalypse includes between the beginning and consum-

mation of the Great Judgment. All of them also have a likeneſſe, and are referred to this. Yea, our Saviour calls himſelf ſo frequently the Son of man, becauſe *Daniel* ſo called him in this Viſion of the Great Judgment, and to teach us, that we are to look for the accompliſhment of what is there propheſied of, in himſelf. I had now done with this Text, but that I have perceived by ſome Conferences I have had with ſome Reverend Divines, that it is needful to anſwer an Objection which hath bin ſtarted, in oppoſition to all that hath been ſaid.

Object. Daniel (ſay ſome, who with Dr. *Willet* and others, take this wicked horn to be meant of *Antiochus Epiphanes*) ſhews not the Roman Monarchies perſecution of the Church; and the fall of the ſame Monarchy. For,

If the Roman Empires perſecuting the Saints, and the fall of the Empire were not revealed, till Chriſt revealed them to *John* in the Apocalypſe, then *Daniel* revealed them not.

But the Roman Empires perſecution and fall were not revealed, till Chriſt revealed them to St. *John* in the Apocalypſe.

Ergo, Daniel revealed them not.

The

The Major Proposition (say they) is clear. The Minor is thus proved.

The Romans persecuting the Saints, and their fall is revealed in the little Book, *Apoc.* 5, *&c.* by opening seven Seals, and blowing seven Trumpets; all concerning, and respecting seven-headed *Rome*: And none were able to open the Seals of this Book, till Christ opened them to St. *John*.

Therefore the Roman Empires persecution, and their fall, were revealed to none, before Christ revealed them to St. *John*.

The former part of the Antecedent is granted by all Interpreters of the Apocalypse. The latter part is clear in the Text, *Apoc.* 5. 3. None was able to open the Book, None in Heaven or Earth, or under the Earth, to make the speech more emphatical. *Paul* who delivered to his Hearers all the Counsel of God, could have preached the persecutions of the Roman Empire to his Hearers from *Daniel*, if *Daniel* had in his Visions opened them.

This contains the strength of what I have been opposed withal, in reference to the Exposition of this Text, the which I came now to make this Answer to it.

Ans. 1. The Roman Empire to be the fourth

fourth Kingdom of *Daniel*, was believed by the Church of *Israel*, both before and in our Saviours time, received by the Disciples of the Apostles, and the whole Christian Church for the first 400 years without any known contradiction. And I confess, having so good ground in Scripture it is with me, *tantùm non articulus fidei*, almost an Article of faith. For the four Monarchies of the World in *Daniel* are twice revealed, first, to *Nebuchadnezzar*, in a glorious Image of four sundry Metals, *Dan.* 2. Secondly, to *Daniel* himself, in a Vision of four diverse Beasts, arising out of the Sea, *Dan* 7. The intent of both is, (as I have shewed in one already, and shall in the other when I have done with this Objection) by that succession of Kingdoms, to point out the Kingdom, and the time of the Kingdom of Christ.

Vide Jonathan Ben Uziel Chald. Paraph. l. 4. of Esdras Just. Mart. Irenæus

2. I acknowledge also the subject of the Apocalyptical Visions to be *fata Imperii Romani post primum Christi adventum usque ad secundum super futuri*; the Fates of the Roman Empire, which after the first coming of Christ, was still to continue in being, even till the second.

second. And this I affirm, The Roman Kingdom was revealed unto *Daniel*, but not according to that distinct succession of things, and specification of the fates thereof (which was first made known unto St. *John*) but only in general, and *in imagine confusâ*, not to be explicated but by Christ himself. I say the Roman Kingdom was revealed to *Daniel* in the general but the order of the times thereof, and the series, *rerum gerundarum*, or, course of things to be acted therein, not until the Revelation unto St. *John*.

3. Nor is it strange or unwonted, that a thing may be revealed in general, and yet most of the particulars concerning the same to be unknown and sealed; The Calling of the Gentiles, or the Kingdom of Christ among the Gentiles, by way of surrogation to the Jewes, was revealed unto St. *Peter* and *Paul*, and the rest of the Apostles, but the particular fates and states of that Kingdom, were never known till Christ revealed them to St. *John* in the Apocalyptical Visions. The like I say of the fourth or Roman Kingdom, the general Revelation whereof could not but be before the opening of the sealed Book in the Apocalypse, since it had then been so long a time in the World, as that it was grown past

past the ἀχμὴ, and had fulfilled what it was to fulfil upon *Daniels* people.

4. As for the persecutions of the Church, I deny the Argument either of the Seals or Trumpets, to be the Roman persecutions of Christs Kingdom, or that any of them have reference to persecutions, save the fifth Seal only, or that any thing contained in them was made known to *Daniel*, save the Catastrophe only represented in the last Trumpet, which the *Angelus tonitruum* proclaims there to be *Consummatio mysterii Dei prout annunciavit servis suis Prophetis*; the finishing of the mysterie of God, as he hath declared to his servants the Prophets, and therefore cannot be denied to have bin both foretold, and expected for the General, although not for the Manner, Time, and Order, *in Serie Rerum Gerendarum*, in the course of things to be acted, till then.

Clear it is, that the Assertion by som owned, and in the Objection named, that the Roman persecution was revealed to none, till Christ revealed it to *John*, cannot stand, unless we deny the coming of the man of sin (who is a great limb of that fourth Kingdom) to be any part of the Churches afflictions; for this was revealed unto St. *Paul*, both for the quality

fity and the fall thereof, *viz.* that Christ ſhould deſtroy it, ἐπέρα τῆς παρουσίας αὐτοῦ, which I make no doubt but St. *Paul* learned out of the ſeventh of *Daniel*, where that ruffling-horn is not deſtroyed until the Son of Man comes in the Clouds of Heaven to receive that univerſal Kingdom, which ſhall never ſuffer perſecution. But whereas it is ſaid, that the ruffling horn of the fourth Beaſt is *Antiochus Epiphanes*, I demonſtrate the contrary by this one Argument following.

The Ruffling-horn reigns until the Ancient of dayes comes in fiery flames to deſtroy him, and to give Judgment unto the Saints of the moſt High, and until the time comes that the Saints poſſeſſed the Kingdom, *viz.* until the Son of man comes in the Clouds of Heaven, to receiv a Kingdom, wherein all Nations, People and Languages ſhould ſerve and obey him, *Dan 7. ver. 9, 10, 11, 13.* which is expounded, *ver. 22, 26. &c.*

But *Antiochus Epiphanes* reigned not until this time, (for he died 160 years, and more, before the Birth of Chriſt, and almoſt 200 years before his Aſcenſion; the leaſt of which Numbers is a longer ſpace

space of time, then was from the death of *Alexander* unto *Antiochus*.

Ergo, Antiochus Epiphanes is not that Ruffling-horn.

But I conceive this may suffice to answer this Objection. I therefore now shall step a little forward, and look into that other Text, *Dan.* 2. 31. *to v* 45. where we have in *Nebuchadnezzar*'s great Image, he four great Monarchies of the World represented and held out unto us, and that in this order following, *viz.*

1. The first Monarchie was the Assyrian, which fell into the Babylonian, and blossomed in *Nimrod*, *Gen.* 10. 8, 9, 10 and was ripened in that present *Nebuchadnezzar*, his Child and Grandchild. This Monarchy was represented in that Image, by the Head of Gold, *Dan.* 2. 38.

2. The second Monarchie was that of the *Medes* and *Persians*, which blossomed in *Cyrus*, who conquered *Babylon*, and slew *Belshazzar*, and endured till *Darius*, whom *Alexander* a Grecian overthrew. This Monarchie was expresst in that Image, by the Breasts and Armes of Silver, *Dan.* 2. 39. *with ver.* 32.

3. The third Monarchie was that of the Greeks,

Greeks which blossomed, or rather immaturely and suddenly ripened in *Alexander* the Great of *Macedon*, who presently by his Victories over-run the World; and by his sudden and untimely death was divided into four great parts, by four of his Chief Generals, who parted the World among them, *Dan.* 2.39. This Grecian Monarchie was expiest in that Image by a belly and thighs of brass.

4. The fourth Monarchie was that of the Romans, which blossomed and ripened leisurely, and by degrees; and was therefore more likely to last long. And by certain gradations and much time rooted out successively all the inheritors of *Alexander*, and the Upholders of the Greek Monarchie, and possest all the Chief known parts of the World, and so stretching its beginning lower Westward, and yet up as high Eastward, it became a mightier Monarchie then any of the former. This Monarchie was expressed in the Image by the legs of Iron, *Dan.* 2.32.40. because as Iron, it was strongest of all, and subdued all under it, but in processe of time, the Body of the World, which it bore up being so great, to which it was a leg or supporter, it divided it self, (as it is in the natural body) into two legs, and is in the Image so expressed

expreſſed, (though for a great while it was but one Monarchy) yet at laſt it grew into two, the Eaſtern and Weſtern Monarchy. the Weſtern, after the Eaſtern was loſt, fell into feet and toes, or Kingdoms, wherein was both ſtrength and weakneſſe, iron and clay, and theſe never to be rejoyned or united, notwithſtanding it hath bin endeavoured by Marriages and other Covenants, to mingle and to re'oyne in one Monarchy. But it ſhall never be: but to the period and upſhot of their Soveraignty and Monarchy, they ſhall remain Kingdoms diſtinct, as feet and toes of iron and clay unminglable.

¶ Now in the days of this fourth Roman and Weſtern Monarchy, there ſhall be a ſtone cut out without hands, *Dan.* 2. 34, 36. which ſhall firſt ruine theſe Kingdoms, it ſmote the Image on the feet that were of iron and clay, *verſ.* 34. and ſo ſwallowed up the whole Image, all the foregoing Monarchies were brought under it, and by it to nothing, *ver.* 35. and it became a Monarchy over the whole Earth, wherever any of the former Monarchies had ruled, *ver.* 35. that is, as it is explained, *ver* 44, 45. a Kingdom, which that Stone ſhall obtain, ſet up by the God of Heaven. And whereas the other Monarchies were

were erected by men on earth, (though permitted by God) this Kingdom or Monarchy shall swallow up in it all foregoing Monarchies, and that by no humane means or policy, for it was without hands, or not in hand: that is, not of man, but a divine work every way; and it shall reach and swallow up, not only the feet and toes, but the legs of brass, the breast and armes of silver, the head of gold, *Dan.* 2. 34, 35. that is, all Kingdoms and States, that were from first to last under any of the Monarchies shall be swallowed up by, and come under this. And this is a fifth Monarchy which shall arise in the World after the former four, which is to be understood of a state of Christs Kingdom here upon earth as appears,

1 Because it is called *a Stone*, as Christ is the Stone which the Builders refused, yet is becom the Head of the Corner, 1 *Pet.* 2. 3. *to* 8. And fills the whole Earth, *ver.* 35.

2. It is a Stone די לא בירין *qui non est in manibus*, which is not in hand or not cut out with hands, because by God immediately, without humane help, this Kingdom shall be reared up.

3. Its duration, that it shall last for ever, shews it is meant of Christs Kingdom: no people shall swallow it up, as they have done all other Monarchies: the Babylonian was left to the Medes and Persians, and this to the Gre-

cians and the Grecians to the Romans, but this shall be left to none but shall be for ever, *Dan.* 2.44. that is, to the Worlds end; It is left to no other Kingdom, for at the Worlds end when Christ delivers it up, he delivers it not to any other people, but to the Father, *1 Cor.* 15.24.

¶ The next text we may look into, and as it were the eldest daughter of these already handled, is that 20*th.* chapter of the *Revelation*, of which I shall speak a little more largely, wrapping in many other Scriptures, handling the same thing with it; Where first we have *ver.* 1. the Lord Jesus Christ descending and coming down from Heaven, in those words, *I saw an Angel come down from Heaven, having the Key of the bottomless pit, and a great chain in his hand:* This Angel is Christ called *Michael*, Rev. 12.7. who destroys the works of the Devil, and is stronger then he, to bind him and cast him out of the aire into the pit. It is he that conquered him upon his white Horse, who went forth (*Rev.* 6.2. ἵνα νικήσῃ, *ut vinceret*) that he might conquer He cast him down to the earth, *Rev.* 12.8. He defeated him in his Lieutenant the Beast. He hath the Keyes of Hell and Death, and his regal power and authority is notably set out by the Emblem of a great chain in his hand. And here he doth three things unto him.

1. He apprehends him, he laid hold on the Dragon, that old Serpent, which is the Devil and Satan. He layes hold upon him by his power, and gripes him as one in fury. The Description of the Dragon here, and *chap.* 12. *v.* 9. is one and the same, to shew that it is the same Devil, that there was cast into the earth, and now by this descending Angel the Lord Jesus Christ is cast into the pit.

2. He binds him, the term of his bondage being expressed, and bound him, he ties him up from his former liberty, and chains him as men do desperate dogs or mastiffs, and that for a long time. And bound him a thousand years.

3. Imprisons him, the place where is in the bottomless pit, that is, an Abyss, which he before feared, *Luke* 8. 31. *they besought him that he would not command them to go* εἰς τὴν ἄβυσσον, *into the deep, or pit*; as it is here, the original word is one and the same. And the Manner how was very securely, he shut him up, and set a Seal upon him; As sometimes it was with *Daniel* in the Lions den, *Dan.* 6. 17. And with Christs body in the Sepulchre, *Matth.* 27. *ult.* which shews the certainty and fulness of this restraint, and the compleat power and superiority of the Angel over him, who shall no more suffer Satan this thousand years to range abroad, and to disturb the Reign of Christ and

his people, and to do miſchief as before, being faſt ſhut and locked up in priſon; he ſhall neither uſe his former violence nor ſubtilties. Laſtly, the end of all this is, that he ſhould deceive the Nations no more; which I conceive is not to be underſtood abſolutely and ſimply, (as if he ſhould not have any liberty to deceive any man living, as ſome would have it) but with reſpect to ſuch extent and ſucceſſe as before, he ſhall not now proſper in his deſignes and attempts. And it ſignifies a new and further reſtraint, beyond that in *Rev.* 12. where he was caſt down to the earth, when he was caſt down from open heatheniſm, and open perſecution as a Dragon, under that notion he was caſt out of the Church: yet he did begin preſently to try a new way, and that not without ſucceſs; For as before he had made the world mad in their heatheniſm, ſo now he makes them mad in idolatries and ſuperſtitions, ſubſtituting the Beaſt in his room and place, giving him his power, and ſeat, and great authority, *Rev.* 13.2. And cauſing that all both ſmall and great, rich and poor, free and bound, ſhou'd receive a mark in their hands or forehead, elſe they ſhould not have the liberty to buy or ſell, pray or preach, traffick or trade with any.

But now he ſhall be bound from that liberty

of deluding the Nations any more, either by his Paganisme, as he did in the first period, or by superstition and idolatry, as in the second. Neither yet shall he tempt them any more, so as to disquiet and trouble their peaceful reign with Christ on earth.

But to go on, this preparation being made, we reade *verse* 4. *I saw* (saith *John*) *Thrones, and they sate upon them, and Judgment was given unto them, and I saw the soules of them that were beheaded for the witnesse of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his Image, neither had received his mark, upon their foreheads, or in their hands: and* THEY *lived and* REIGNED *with Christ a thousand years.* In which words, that we may come as near their sense and meaning as possibly we can, I shall endeavor to explain and make clear these three things following, *viz.*

1. What Thrones and what Judgment is here meant? what must we understand by them?

2. What are the Souls of those that were beheaded, and worshipped not the Beast, &c?

3. What is their life and reign with Christ a thousand years?

Qu. 1. *What Thrones, and what Judgment is here meant? or what must we understand by them?*

Answ. Let us observe the words in the original, which runs thus, καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς. For the right understanding of these words, two things are to be premised, which are these next following.

1. That these Thrones are set for the Conquerours of the Beast and false Prophet. For it is expressly said, they sate upon them, and judgment was given to them, αὐτοῖς, namely to them of whom mention is made in the 14th verse of the foregoing chapter. For to suppose the words (they sate upon them,) to relate only to the following words, (the souls of them that were beheaded,) is to place the relative before any antecedent. The Thrones therefore are set for them who descended from Heaven with Christ, to make war against the Beast and false propher, *Rev.* 19 14, *And the Armies which were in Heaven followed him upon white horses, clothed in fine linnen, white and clean.* For these, and not others, are next mentioned, whom he had before more clearly described; *Rev.* 17 14. *These* (namely, the ten Kings, who have given their power to the Beast) *shall make War with the Lamb, and the Lamb shall overcom them, for he is Lord of Lords, and King of Kings, and they that are with him are called, and chosen, and faithful, for these that*

come

come with the Lamb, and war with the Lamb are these Thrones set.

2. Κρίμα, Judgment here is the same, and signifies the same with the word reign or Kingdom, for it immediately follows, and they reigned. Which Kingdom is in this place given to the Saints after the destruction of the Beast, Antichrist. And it is the same Kingdom which *Daniel* speaks before handled. The Thrones therefore here set, are the Thrones in which the Saints shall sit, at the second coming of Christ, at the final destruction of Antichrist. And Judgment is that kingdom, which the Saints shall then obtain, not a horary or diary properly so called: But a Millenary upon earth (as the text plainly, and *totidem verbis* expresseth) to be perpetuated in Heaven afterwards to all eternity; after the last Judgment properly and strictly taken, which shall be the last effect of this Kingdom on earth: consisting in the final justification of the just, and absolution of the faithful: and in the final reprobation and condemnation of the wicked and ungodly. Of these Thrones, and of this Judgment Christ speaks, *Mat* 19.28. *Verily I say unto you, that ye which have followed me in the Regeneration, when the Son of man shall sit on the Throne of his glory, ye also shall sit upon twelve Thrones, judging the twelve tribes of Israel,*

Israel. So *Luke* 22. 29. 30. *I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my Table in my Kingdom, and sit on Thrones, judging the twelve tribes of Israel.* Where in the former Text, by twelve Thrones all the Thrones are meant, but they are called twelve in reference to the twelve Apostles, in whom are represented the multitude of the faithful judging and reigning. As *Austin* well noteth in his 20*th.* Book *de Civitate Dei cap.* 5 For of all the faithful the Apostle *Paul* speaks, 2 *Cor.* 6. 2. *Do ye not know that the Saints shall judge the World,* that is, govern the same. And lastly, *John* in the *Revelation*, Rev. 3. 21. *To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.* But thus we see what Thrones and what Judgment is here meant. The next Question which was proposed follows, which is,

Qu. 2. *What is meant by the Souls of them that were beheaded?*

Answ. The words in the Original run thus Καὶ τὰς Ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, the words, Καὶ εἶδον are to be added or supplied. And so do all Interpreters, and some do repeat them, as the Arabick, *& vidi animas. And I saw the soules of them that*

were

were beheaded. He saw sitting on Thrones the souls of them that were beheaded. Now here let the Reader weigh these particulars following for the right understanding of these words, viz.

1. Ψυχαὶ, *Soules are here put for the dead.* The Souls of them that were beheaded, is the same with the dead that were beheaded. *Anima percussorum, idem sint quod mortui percussi.* And this interpretation is manifest from the opposite clause or sentence: *Ceteri mortuorum* the rest of the dead lived not again, and therefore the first are considered as dead. *Anima in sacris literis non tantum personas sed cadavera denotat,* (saith *Mede.*) Souls in Sacred Writ denotes not only persons but dead bodies. So in the Hebrew Text souls are often taken for the dead. Amongst those many places where they are so taken, see a place or two, *Levit.* 21. 1. *There shall none of the sons of* Aaron *be defiled,* בעמיו לנפש, *pro anima in populis suis)* for the soul, (for the dead, saith our English) among his people. So *Levit.* 19. *ver.* 28. ישרט לנפש לא תתנו בבשרכם *& incisionem pro anima non dabitis in carne vestra,* ye shall make no cuttings in your flesh for the soul (dead.) So *Psal.* 16. 10. *Thou shalt not leave my soul in Hell,* i. e. me dead in the grave.

2. These souls are those very souls that did cry

cry under the Altar, for the avenging of their blood, and waited for the redemption of their bodies, *Rev.* 6. 9, 10. which appears not only from the Anaphorical Article here twice repeated, (τας ψυχας τῶν) *illas animas illorum*, the very souls of them, but chiefly from the identical description of those souls, *Apoc.* 6. 10. And these here, *Apoc.* 20. 4. Souls of them that were slain, in the former text; Souls of them that were beheaded in this, *viz.* the Martyrs of the first period under the Dragon.

3. Now to these souls are adjoyned also the souls of those that did not worship the Beast, nor receive his mark, who also for this cause refusing to do it, were killed, *Rev.* 13:15. The words in the Greek are καὶ οἵτινες, where after the Conjunction (καὶ) must necessarily be understood ἄνθρωποι, as if he had said καὶ ἄνθρωποι οἵτινες ἐ προσεκύνησαν τῷ θηρίῳ, *And the men, whosoever had not worshipped the Beast, nor his Image,* souls and men are here joyned *quasi termini convertibiles*, and those and these both taken in. (And lest we should doubt here to be fulfilled what was mentioned, *Rev.* 6. 9 10. To those very souls was promised, after the number of these Martyrs should be compleated, what they cry for, and is here fulfilled, should be done. *v.* 11. *And it was said unto them, that they should rest for a little season, till their fellow-*

servants

servants also, and their brethren that should be killed, as they were, should be fulfilled,.) The expression here is very curious, and such as is worthy diligently to be minded, for the Holy Ghost hath here linked together souls and men, to shew that by those souls he meant men, as also the faithful of the second period with the first, to shew that both shall live and reign with Christ now in this third period.

4. By the name of Martyrs also, by a Synecdoche are here understood all the faithful dead in Christ, who here, and often elsewhere, especially in the Prophets, are described as it were killed for Christ. Whence also they are wont to be called Christs dead body, *Esay* 26. 19. *Thy dead men shall live, together with my dead body shall they arise.* So *Paul* writes of all the faithful, *Rom* 8.36. *For thy sake we are killed all the day long, we are counted as sheep for the slaughter.* And of all the faithful it is spoken, *Rev.* 14.13. *Blessed are the dead which die in* or *for the Lord* (οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες) Yea more, those whom *Paul* had called *dead in Christ*, 1 Thes. 4.16. *And the dead in Christ shall rise first.* A little before, *viz.* verse 14. He had called them *dead for Christ*, διὰ τοῦ Ἰησοῦ, *per vel propter Christum*, who sleep through or for Jesus. Hence he is not only said to come with ten thousands of his Saints, to execute Judg-

Judgment upon all, *Jude* 14. with ten thousand times ten thousand, *Dan.*7.10. But also with ALL his Saints, *Zac* 14.5. *And the Lord my God shall come, and all the Saints with thee.* כל—קדשים עמך *Omnes Sancti tecum Christe, vel tecum procumeo, Hebræo more.* So that as I said by the name of Martyrs or slain, all the faithful dead in Christ are here understood. *All the Saints come with him.*

5. Certainly all the faithful are in very deed killed for Christ, and therefore Martyrs; if not in the thing done, or in the effect, yet at least in affection and firm purpose of minde. Therefore Christ saith, *Luke* 14.26. *If any man come to me, & non odit animam suam, and doth not hate his own life.* (i.e in comparison of me, and if ever I and it come in competition, be willing to lay it down for me) *he cannot be my disciple.* To conclude then, by Souls reigning with Christ, are meant all the faithful dead in Christ: Concerning whom the Apostle *Paul* thus speaks, 2 *Tim.*2.11,12. *If we be dead with him, we shall also live with him, if we suffer, we shall also reign with him*: unto which words *John* seems to have respect here, when he saith, *They lived and reigned with Christ.* But so that brings me, (and I come) next to the handling of the third thing proposed.

Qu 3. *What is this life and reign of the Saints with Christ a thousand years?* *Answ.*

Anſw. The Text ſaith, Καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη. And *ver.* 6. καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη. *They lived and reigned with Chriſt a thouſand years: And they ſhall reign with him a thouſand years.* This life of the ſouls of them that were beheaded, ſeems to be no other then the life of the body, which they did lay down in the death of the body, and which now in the Reſurrection they receive again no more to die the death of the body. Certainly this life cannot be meant of life ſpiritual, in oppoſition to death ſpiritual, or death in ſin, becauſe it is the life of thoſe that were beheaded, to whom it is not granted after death to riſe from ſin. Beſides (*lived*) here is all one with the Reſurrection here ſpoken of, *v.* 6. *They lived,* that is, they roſe again to life: Which that it is meant of a corporal, and not of a ſpiritual Reſurrection: there are in the Text Arguments for the one and againſt the other. And firſt, theſe Arguments in the Text offer themſelves for it, *viz.*

1. Becauſe *John* ſpeaks of the ſouls of them that were beheaded, that is, of thoſe that were ſlain, or dead in body; And he ſaith, they lived, that is, they lived again, but the dead in body live not again, but by a Reſurrection from the death of the body. The Argument may be thus framed.

The Reſurrection of the dead in body, is the Reſurrection of the body, *Mat.* 22. 31. *Mark* 12. 26. *Acts* 23. 6. *Acts* 24. 21. 1 *Cor.* 15. 12.

But the firſt Reſurrection is the Reſurrection of the dead in body; for it is the Reſurrection of thoſe that were beheaded; *Ergo*, it is of the body——.

2. The Text ſpeaks of ſuch a Reſurrection, wherein men live a thouſand years after they be raiſed, which cannot agree to any other life or reſurrection, but the life and reſurrection of the body *Ergo*, this reſurrection is a bodily reſurrection.

3. Such a reſurrection is meant, as hapneth to the reſt of the dead after the thouſand years are ended, who lived not again till the thouſand years were finiſhed, *ver.* 5. which ſhall be of the body; *Ergo*, this reſurrection is of the body alſo.

4. The men that were beheaded, muſt ſo live during the thouſand years, as the reſt of the dead lived not, all that while But the reſt of the dead lived all that while, in ſoul ſeparated from the body: Therefore, the men that were beheaded muſt live all that while in ſoul joyned to the body.

5. The men that were beheaded muſt ſo live at the firſt reſurrection, as the reſt of the dead

ſhall at the ſecond reſurrection, but the reſt of the dead ſhall live in body and ſoul too, at the ſecond reſurrection; therefore the men that were beheaded ſhall live in body and ſoul too at the firſt reſurrection. But they cannot be ſaid to live in their bodies, unleſſe they be raiſed from their graves, therefore the firſt reſurrection is of the body from the grave. But thus we ſee that the Text it ſelf affords us Arguments to prove that this reſurrection is a corporal or bodily reſurrection; It will alſo ſecondly afford and yield arguments to prove, that it is not a ſpiritual reſurrection, as,

1. *John* was not called upon from Heaven to behold that which he and every Chriſtian knew before, or to have Tautologies told him. For if by reſurrection ſhould be meant regeneration, (as ſom would have it) he knew, and ſo did every Chriſtian before, that ſuch were bleſſed. And, according to that interpretation, the words ſound no more, but this: Bleſſed and holy is he that hath part in holineſſe, which were but a harſh Tautologie.

2. This ſpiritual reſurrection did begin in *Adom* after his fall, and hath continued ever ſince, and ſhall to the worlds end: But the firſt reſurrection here ſpoken of did not begin in *Adam*, but is to begin after the *Armageddon* battel, (which will be the laſt and fatal blow, whereby

the Beast and false Prophet shall be for ever cashiered out of the world) and last a thousand years and no longer. *Ergo*, this resurrection is not regeneration.

3. He that hath part in the first resurrection, shall live and reign with Christ a thousand years, but no regenerate man did ever live so long in a state of regeneration; *Ergo*, regeneration cannot be meant by this resurrection.

4 No man is regenerate after death, but the men that were beheaded, did live and reign with Christ a thousand years, after they were beheaded; *Ergo*, this life and reign cannot be meant of regeneration.

5 The men that were beheaded, &c. are not any of them excluded from reigning with Christ a thousand years; but if the first resurrection be meant of regeneration, then begin the account when you will, and many shall be excluded. To instance, suppose we begin at the death of *Steven*, *Acts* 7. who was the first that was slain for the witnesse of Jesus and the Word of God; The thousand years were then ended about six hundred years ago, and all that were beheaded since are excluded from reigning with Christ a thousand years. Or suppose we begin with *Constantine*, as many desire, the thousand years were then ended about three hundred years ago, and so they that were beheaded

before the days of *Constantine*, are excluded from the thousand years, and they that have been beheaded since in the last three hundred years are excluded also. *Ergo.*

6. He that hath a part in the first resurrection, hath a share in the thousand years, whether he were beheaded or no, as appears *ver.* 6. before mentioned, but they that were regenerate before the death of Christ, had a part in the first resurrection, (if we understand it of regeneration) and yet they had no part in the thousand years, because they were dead before. And they that have been regenerated since the thousand years, are supposed to be ended; had also a part in the first resurrection, *i e* in regeneration, yet they had no share in the thousand years, because they are supposed to be ended before they were regenerate. *Ergo,*

7 If the first resurrection be meant of a Spiritual resurrection, then when it is said, that the rest of the dead lived not again, till the thousand years were ended: That must be meant of a spiritual resurrection too (for the words, *they lived not again*, *ver.* 5 are opposed to the words, *they lived*, *ver.* 4. and so consequently to the first resurrection, as is proved before.) But this latter clause is not meant of a Spiritual resurrection, for then the rest of the dead should be regenerate, when the thousand

years are ended, and then none should be for ever damned, which most exactly contradicts the Text, *Rev.* 20. 15 *Whosoever was not found written in the Book of Life, was cast into the Lake of fire: Ergo,* no spiritual but a corporal resurrection is meant. If by the word *Donec* until, we understand *nunquam* never, as some would have it, this is contrary to the Scripture too: For when it is said, *ver.* 3. *Satan shall deceive the Nations no more, until the thousand years be fulfilled,* the meaning is, he should them not deceive while the thousand years continued, but should have liberty to deceive them afterwards. So when it is said, *the rest of the dead lived not again until the thousand years were finished,* the meaning must of necessity be, they lived not again while the thousand years continued, but are to live again when the thousand years are ended: but then they are not to live again by a Spiritual resurrection; therefore that is not the meaning of the words, but the meaning is, they shall live again in a bodily resurrection But if this latter clause be meant of a bodily resurrection, then the former clause, where it is said, *the souls of them that were beheaded, lived and reigned with Christ a thousand years,* is meant of a bodily resurrection: *quod erat demonstrandum* But thus I have done with that first misunderstanding of this Text,

to

to underſtand it of regeneration, which (I confeſs) I'le not for theſe and other reaſons, how it can be. Neither yet can it be meant of a life of of Glory in Heaven, (as ſome others would have it,) For *John* was not called to Heaven, to ſee things to be done there, but to ſee things there, to be done on Earth. *Rev.* 4 1. *A door was opened in Heaven, and he called to come up*, for what end? to ſee things that muſt be hereafter, Where? in Heaven? No! but on Earth, ſee, *Rev* 6.1,2,3. *And all done on Earth*: Thoſe things that were repreſented to *John* in Heaven ſhall be done on Earth: As the Viſion of the Woman, and the great red Dragon, repreſented to him in Heaven, but fulfilled on the Earth. There is not one inſtance can be given of any thing in the Revelation, that is to be fulfilled in Heaven, except the Text do expreſs it ſo to be, which it doth not here; for the Apocalyps is a Revelation of things to be fulfilled on Earth. Beſides, it cannot be meant of a life in Heaven; becauſe many of thoſe who were killed, have lived this life before theſe thouſand years, and the life in Heaven, is not a life to end, when theſe thouſand years are ended. Nor can that life be called a living again, or a reſurrection, for that life and happineſs of the Saints, is not the reſtoring of a life loſt, but the enjoyment and poſſeſſion of a New life. It is therefore a Corporal life, which at length the

life from the dead, after the final destruction to the Beast and false Prophet, in the day of Christs second coming, which will be the time of the resurrection, first of the first, and secondly of of the second

The reign of these souls, that is, of the dead now living, as soon as ever they are united to their bodys will be a raign upon Earth, as plainly appears *Rev* 5 10. *And hast made us Kings and Priests unto God, and we shall reign on the EARTH.* Either then this shall be on the Earth, or else the four and twenty Elders, were mistaken in their doxologie. Now what is there said *in terminis*, is here in this 20 *chapter* said to be fulfilled *ver.* 4. and 6. *They lived and reign with Christ a thousand years, and they shall reign with him a thousand years*; which cannot be meant (as I said) of Heaven after the day of Judgement, for that is longer then a thousand years, nor of the Kingdom of Heaven before the day of Judgement, for that also is more then a thousand years, but of a Kingdom they shall have on Earth, as the words plainly shew in the fore cited Text, *Rev.* 5. 10.

Besides, that this Kingdom, and the Saints reign shall be on Earth, may be gathered from two things in the Text, which offer themselves to leave this beyond all doubt.

1. Because the Devil shall be perfectly bound up:

up, in the bottomleſs-pit, that the Saints may quietly reign, which would not be needful to be done, that the Saints might quietly reign in Heaven, for he could make no diſturbance there, nor get thither.

2. Becauſe unleſs they were to reign on Earth, Satan, *Gog*, and *Magog* could not war againſt them. But we read, *ver.* 7. 8. *That when the thouſand years are ended*, Gog *and* Magog *ſhall riſe againſt them*: From whence it doth appear, that the beloved City and the Camp of the Saints, ſhall be in the midſt of *Gog* and *Magog*, in the four quarters of the Earth. For it is ſaid: *They ſhall compaſs the beloved City and the Camp of the Saints about*, which they could not do, if either of them were in Heaven. Therefore this Kingdom is to come upon Earth; yet it ſhall not be an Earthly or a worldly Kingdom, as the *Chilliaſtes*, and ſome *Jews*, vainly dreamed and imagined: but a gloriouſly ſpiritual and holy Kingdom. Chriſts Kingdom now is a holy and ſpiritual Kingdom in the hearts of his people: But then it ſhall be ſo, and much more holy and ſpiritual, as well as more glorious, then ever it was before, when the Kingdoms of the World ſhall become the Kingdoms of God and of his Chriſt. When the Lord himſelf ſhall be King over all the Earth, and his Name be one.

Object. But it will be demanded, though it

be granted, when the enemies of Christ and his people, the Beast and false Prophet are overthrown and destroyed, and Satan himself chained and bound up, there will be some eminent Kingdom for the Saints, and that here upon Earth: yet I say it will be demanded, and the querie is, whether, this reign of the Saints that had been beheaded, and Martyrs of Jesus, shall be in their own persons, or in their successors, who profess the same truth with them: As many godly and learned Divines do affirm and hold; that it is not to be understood of the same individual persons, but of their fellows, and successors in the same faith and profession, who follow in the same spirit and cause?

Answ. For answer to this; I cannot see at all how such a succession, or such successors should be meant here by this first resurrection, and this reign with Christ a thousand years, and that for these reasons (amongst others) following.

1. Because succession cannot in any tolerable sense be called a resurrection, but this living again, and reigning of the Saints with Christ, is called a resurrection, *ver.* 5. therefore it is not a succession: for a succession is of other bodies in the room of those departed; but a resurrection is of the self same individual bodies that

that were dead before. We had need (methinks) take heed, leſt while we plead for, and profeſſe ſuch a figurative and improper reſurrection, we ſhould at once both reſiſt and deny the truth, and too much gratifie Atheiſts and Sadduces, who are willing to take all occaſions to deny the reſurrection altogether; and tell us it is but a fancy hatched in the braines of ſome men only.

2. Becauſe the Apoſtle tells us, that *if WE ſuffer with him, WE ſhall alſo reign with him*, 2 Tim. 2. 12. But the Saints do ſuffer in their own perſons, and not in their ſucceſſors, therefore they ſhall reign in their own perſons, and not in their ſurvivers and ſucceſſors. Now by reigning with *HIM* cannot (I conceive) be meant in Heaven after the day of Judgment is conſummate and ended, for then Chriſt as Chriſt, or as Mediator, reigns not himſelf, but as the Apoſtle tells us, 1 *Cor.* 15 24. he delivers up the Kingdom to the Father, that God may be all in all; he himſelf reigns but till then; if therefore we ſhall reign with him, it muſt be while he reigns, and that is not in this life, when he reigns in our hearts ſpiritually, for that is the time of our ſuffering with him, *ergò*, our reigning with him muſt be when we are raiſed again, a thouſand years, during the day of Judgment, and this in their own perſons, not in any ſurvi-

vors or successors: For *if WE suffer, WE shall reign with him.*

3. Because if the Saints should suffer in their own persons, and reign in their successors, this would be a very poor incouragement to any man to becom a Martyr, 1 *Cor.* 15.18.19. *Then they also which are fallen asleep in Christ are perished, if in this life only we have hope in Christ, we are of all men most miserable.*

4. What is to suffer with Christ, but to suffer as he did, and what is it to reign with Christ, but to reign as he doth, in quality though not in equality; to be glorified with him as *Paul* expounds it, *Rom.* 8. 17. *To sit with him upon his throne,* as *John* expresseth it, *Rev.* 3. 21. But Christs reign is not a reign in successors, for he hath none to succed him: therefore the Saints shall not reign in successors, for they must reign as he doth, and that is not in successors, but in his own person. This may be a fourth reason against the Saints living and reigning not in their own persons but in their successors.

5. When the text saith THEY lived and reigned with Christ a THOUSAND years; let the reader be pleased diligently to weigh these two things following.

1. If living a thousand years be meant of living in successors, then by this reckoning before the thousand years began the Saints had no succes-

sors

sors, and after the thousand years are ended, they shall have no successors neither. As suppose the thousand years should begin (*ut aliqui volunt*, as som would have it) in the days of *Constantine* the Great, which was about three hundred years after Christ, then the Saints which lived and died before his days, had by this reckoning, no successors, for the thousand years of living in successors was not before then begun: And all the Saints who have lived and died since blessed *Luthers* time, have had no successors, for according to this account, the thousand years of living in successors, was ended before he did begin. What a strange Prophecy have some made this for the Angel to tell *John* of a thousand years in which the Saints shall live in successors, whereas the Saints have had successors for above 1660 years already, since Christs time, and how many years more they may continue to succeed each other, who can tell, surely the holy Prophecy must have some other meaning then of successors.

2. If by the reigning of the souls of them that were beheaded, be meant reigning in successors, then by this reckoning there is no reigning of the Saints at all. For if there be, it is either before or after death, before death it cannot be, for that is a time of suffering, not of reigning: And after death they reign not in their

their ſucceſſors; for their ſucceſſors are in the ſame ſtate of ſuffering that their predeceſſors were, not of reigning; for inſtance, take we *A*,*B*,*C*,*D*, *A* doth not reign in his ſucceſſor *B*, becauſe *B* doth not reign himſelf, if he do, it is either before death or after death; but *B* doth not reign before death, for that is a time of ſuffering, not of reigning; and after death he doth not reign in his ſucceſſor *C*, for *C* is in the ſame ſtate of ſuffering that his Predeceſſor *B* was, and not of reigning, and the ſelf-ſame is the caſe of *D*, &c. But happily you will ſay that *A* did reign in his life-time a part of the thouſand years, and *B* did reign in his life-time another part of the thouſand years, after *A* was dead, and *C* did reign another part after *B* was dead, and ſo of *D*,*&c*. But this evaſion is nothing to the purpoſe, for this kind of reigning, (if the time of our ſuffering might be called the time of our reigning) is more then a thouſand years, yea, ſeveral thouſand years; but the reigning *John* ſpeaks of, is juſt a thouſand years, and neither more nor leſſe. But to ſpeak the truth, there is no ſuch kind of reigning as this evaſion ſpeaks of: for *A* did not reign in his life-time, for that was (as I ſaid before) a time of ſuffering, not of reigning; the ſame may be ſaid of *B*,*C*, and *D*: And therefore *A* not reigning in his own perſon while he lived,

nor

nor in his succeſſor *B*, nor *B* in his ſucceſſor *C*, &c. reigns not at all, becauſe they reign not after *A* is dead. Again, the Apoſtle doth not ſay, if we ſuffer we do reign, as if ſuffering and reigning went together, but *we SHALL reign*, that is after death, not before. So *John* here ſpeaks of *Soules*, i.e. dead men that lived and reigned with Chriſt, not in ſucceſſors, who themſelves were ſufferers while they lived, and not reigners but in their own perſons.

6. God promiſed to give the Land of *Canaan* to *Abraham*, to *Iſaac*, to *Jacob*, and they were to inherit it in their own perſons, and not in their poſterity only, as will appear from *Gen.* 13. 15. *Gen.* 15. 7. *Gen.* 17. 8. *Gen.* 26. 3. *Gen.* 35. 12. *Exod.* 6. 4, 8. *Deut.* 1. 8. *Deut.* 11. 21. and *Deut.* 30. 20. But leſt the bare citing of the Texts ſhould not be enough to convince one that is prejudiced againſt this Argument, I will in a few words take only one of the fore-cited Scriptures, and clear it from other gloſſes uſually caſt upon all ſuch Texts, leaving all the reſt to the Readers ſearch. *Gen.* 15. 7, 8. *And he ſaid unto him, I am the Lord that brought thee out of UR of the Chaldees, to give THEE THIS LAND to inherit it. And he ſaid, Lord God, whereby ſhall I know that I SHALL INHERIT IT.* In which words (I conceive) theſe things are plain.

1. That

1. That it was God that took *Abraham* out of *VR* of the *Chaldees*, and brought him into the land of *Canaan*. Now if it was God, then what he promises must be made good, for he is Truth it self, and hath all power, so that it is impossible he should be frustrate in his ends, being also Wisdom it self.

2. That Gods end in bringing *Abraham* out of *Ur* into *Canaan*, was to give him the land of *Canaan* to inherit it. For so the Text plainly expresses.

3. That for the confirmation of *Abrahams* faith, God did promise again and again that he would give that land (not only to his posterity, but) to him to inherit.

4. That this promise was to be made good to *Abraham* living, not dead, for though God ever live to give, yet the dead cannot receive, but the living may.

5. That this promise was not made good to *Abraham*, while he lived that life which he then had, *Acts* 7.5 He gave him none inheritance in it, (*viz.* in the Land) no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and [not only to him, but] to his seed, [which seed came] after him.

6. That *Abraham* did understand the Promise thus and desired a confirmation of this faith,

faith, as appears by those words, whereby shall I know that I shall inherit it, he understood it not only of his posterity, but of himself, as is apparent.

7. That *Abraham* died in the perswasion, and comfortable foresight of this promise, as appears, *Heb.* 11. 13. *These died in faith, not having received the* [*accomplishment of the*] *Promises, but having seen* [*the accomplishment of*] *them* [*to be*] *afar off*, and were perswaded of [*the fulfilling of*] *them*, and embraced them, and confessed that they were strangers, &c.

7. That therefore *Abraham* must one day live again, and inherit this promise of God. For as I said, none of them, (*viz.* neither *Abraham*, *Isaac*, nor *Jacob*,) did inherit it in their own persons whilst they lived, as is plain, *Heb.* 11. 8, 9, 10, 13, 16. *Ergo*, they must live again one day to inherit it, not in successors but in their own persons, for the promises were not made to their successors only, but to themselves in their own persons, as the forecited texts declare. And this is the meaning of our Saviours Argument, whereby he proves the resurrection of the dead, *Mat.* 22. 32. which words (saith Mr. *Mede*) must be understood, with a reference to the promise made to *Abraham*, *Gen.* 3. 15. *and* 15. 7. *and* 17. 8. To *Isaac*, *Gen.* 26. 3. To *Jacob*, *Gen* 35. 12. To all these, *Exod.* 6. 4, 8.

6.4,8. *Deut* 1 8 *and* 11 21. *and* 30.20. Now he promiſeth the land of *Canaan* not to their ſeed only, but to themſelves, therefore they muſt one day live again to inherit the promiſed land, which hitherto they have not done. For that God that thus covenanted with them, covenanted not to make good his promiſe to them dead, but living, there is the ſtrength of Chriſts Argument, and it is irrefragable, which otherwiſe would not infer any ſuch Concluſion. Certain it is, the divine Concluſion is ſtrong and unanſwerable, and ſuch as the multitude were aſtoniſhed at it, but where is the irrefragibility of it, if not in this.

Theſe are the reaſons I offer againſt living in ſucceſſors, and reigning in ſucceſſors, the which I ſubmit to the trial of Gods Word; and the centure of thoſe that are ſober and pious, and unbiaſſed, and have ſtudied the point.

¶ But let's proceed to ſee yet more Scriptures bearing witneſſe to the truth in hand, *Pſal* 89. 27. אף־אני בכיר אתנהו עליון למלכי־ארץ *Etiam ego primogenitum dabo eum: excelſum regibus terræ. Sic ad verbum ſonat.* Alſo I will make him (my) firſt born; high to the Kings of the earth, or higher than, or high in compariſon of the Kings of the earth. Not in Heaven, where are to be no Kings of the Earth, but

but in the Earth, where the Kings of the Earth are to be. And that this is chiefly to be understood of the time of Christs second coming. *Paul* to the *Hebrews* teacheth us, *Heb.* 1. 6. ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. *And again when he bringeth his first-begotten into the world, he saith.* So most Translators and Expositors turn it, as our English hath done, placing the particle (*again*) so as it may have reference to the verb (*he saith,*) as if it had been thus expressed. And again he saith, *when he bringeth in his only, &c.* But the words in the Greek (as here is plain) are otherwise placed then in our English Translation; word for word they run thus. *But when, again he bringeth his first begotten into the world: he saith &c.* Again secondly, (for yield me but the ordinary liberty of construction, and) the words will run thus. *But when he bringeth again his only begotten into the world he saith,* &c. Again, namely in his second coming, with a manifest respect to this Psalm. And so very many interpret this Text in this psalm. *Loquitur hic (inquit* Ribera *Com. in Heb* 1 6) *de secundo Christi adventu, cum ad judicandum veniet, quæ est secunda introductio in hunc mundum.* He speaketh, saith *Ribera* in his Commentary on *Heb.* 1.6.) of the second

cond coming of Christ, when he shall come to judge, which is his second bringing into this world. *Primò (inquit Chrysostomus) introductus est Christus in Orbem per incarnationem passibilis & mortalis iterum verò, sive secundo glorioſus & impassibilis die judicii. Tunc enim filium quasi inaugurabit eumque mittet reipsa in possessionem totius orbis terrarum ait Cornelius à Lapide.* Firstly, (saith *Chrysostome*) Christ was brought into the world by his incarnation passible and mortal: but again, or secondly, glorious and impassible at the day of Judgment. For then (saith *Cornelius à Lapide*) he will as it were inthrone the Son, and send him in very deed into the possession of the whole earth. Yea, some that deny this reading and interpretation, do yet confesse, the words may be extended to that dignity and dominion which God shall give the Son over the whole world, in that he hath made him heire of all things, and given him the uttermost parts of the earth for his possession, *Psal.* 2.8 And the learned and godly Annotators on the English Bible deny not, but that the words may be understood of Christs second coming as well as his first.

¶ See also *Psal.* 97. 1. Where it is to be noted, that though the Psalm be without a title, not only in our English Bibles, but also in our Hebrew Copies; yet the LXX Interpreters either

ther (doubtless) had then Copies in which this title was prefixed to the Psalm; or else had received it by tradition, and knew that the Psalme was fitted to that time, and therefore they have prefixed this title. Ψαλμος τῷ δαυιδ ὅτε ἡ γῆ αὐτοῦ καθίστατο. *Psalmus David, quando terra ejus restituta est.* A Psalm of *David* when the earth is restored. As if the whole Psalme were made and fitted to that time, and truly he that will seriously reade and consider this Psalm, wil see (I think) that time pointed at, if not plainly deciphered, and described. Thus the Psalmist begins, יהוה מלך תגל הארץ ישמחו איים רבים *The Lord reigneth, let the Earth rejoyce, let the multitude of Isles be glad thereof*; which words seem clear for the reigning of Christ in his second coming, for the Psalmist speaks expressly in the following words of those things that precede it, a fire goes before him, and burns up all his enemies round about him, &c. with a clear and evident reference to the *Armageddon* battel, and that conflagration which at that time shall burn up and consume his enemies. Then (to omit all other passages) at the 8. *v.* he speaks plainly of the calling of the Jews, or called at that time. *Zion heard, and was glad, and the daughters of Judah rejoyced, because of thy Judgments, O Lord.* Again, *v* 9. *for thou, Lord art high above all the earth, thou art exalted far above*

bove all Gods. This hath never yet been, but shall then be, when he shall take to himself his great power and reign, and all Nations shall serve and obey him. Again, that is clear *v.* 6. *All the people see his glory*: And *v.* 7. *worship him all ye gods. Paul* to the *Hebrews* in the place before cited, puts this out of all doubt to be fulfilled in Christs second coming, *Heb.* 1. 6. *worship him all ye Angels.* כל——אלהים All ye Gods, is rendred by the LXX. πάντες ἄγγελοι All ye Angels, which rendring the Apostle follows and approves. And thus *Arnobius* interprets and applies this whole Psalm.

¶ So *Isa.* 49. 8. *I will give thee for a Covenant of the people to establish the Earth, and to cause to inherit the desolate heritages*: namely, in a spiritual manner, in the restoring the Kingdom of *Israel*, or in the restitution of all things at Christs second coming, *v.* 9. *That thou mayest say to the Prisoners, Go forth, and to them that are in darkness, Shew your selves*, viz. in the resurrection of the just. And *v.* 10 *They shall not hunger nor thirst, neither shall the heat of the Sun smite them, for he that hath mercy on them shall lead them, even by the Springs of water shall he guide them*, viz. after the destruction of Antichrist. All which did begin somewhat to be fulfilled in Christs first coming, but because they far exceed that mean and low con-

condition of Christ here on earth, therefore they shall be perfectly and compleatly fulfilled in Christs second coming, and that upon earth, after the final destruction of Antichrist, at the sounding of the seventh Trumpet, contemporary with which are the innumerable company of white-robed, palm bearing Triumphers of all Nations, Kindreds and People. Concerning whom the very same words of the Prophet are used, and that in the same sense, *Rev* 7.16,17. *They shall hunger no more, nor thirst any more, neither shall the Sun light on them, nor any heat. For the Lamb which is in the midst of them shall feed them, and lead them to living Fountains of waters, and wipe away all tears from their eyes.*

See also *Zach* 9. 10. *And I will cut off the Chariot from Ephraim, and the Horse from Jerusalem: and the battel-bowe shall be cut off, and he shall speak peace unto the heathen, and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.* And chap. 13. 2. *And it shall come to passe in that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the Land, and they shall no more be remembred: and also I will cause the Prophets and the unclean spirits to pass out of the Land.* And chap. 14.9. *And the Lord shall be King over all the Earth, and in that day shall be one Lord, and his Name one,* viz *in the day of the second coming*

of Christ. I only name these Texts, as being so clear and obvious, that they need no Explication.

¶ Also *Mat* 19.28 *In the Regeneration, when the Son of man shall sit upon the Throne of his glory, ye shall sit upon Thrones judging*, i.e. governing the twelve Tribes of *Israel*. *Calvin* understands these words *de renovato Ecclesiæ statu*, of the renewed or restored state of the Church. And so do others of the new heavens and new earth, spoken of 2 *Pet.* 3.13. And the world to come, *Heb* 2.5 Others of the resurrection of the dead, which Interpretation is approved by *Pareus*, also allowed by the learned Annotators on the Bible, whose words upon the place are these; he meaneth that in the absolute renovation in the resurrection they should sit upon Thrones, &c. they that follow this sense reade the Text thus, by an alteration of points. *Ye which have followed me, shall in the Regeneration (when the Son of man shall sit upon the Throne of his glory,) sit upon twelve Thrones, judging, &c.* The Syriac Version very much favours this, both by reading so pointed, and also in the Version of the words: for thus they turn it. *Amen dico vobis, quod vos qui venistis post me;* ܒܥܠܡܐ ܚܕܬܐ : *in seculo novo quum sedebit filius hominis, &c.* Verily, I say unto you, that

ye

ye who have come after me in the new age, when the Son of man shall sit, &c. The Persian hath it, *in novo mundo*, in the new world. The Arabick, *in generatione ventura*, in the generation to come. The Ethiopick, *in secunda generatione*, in the second generation. All these secretly hint (as *Chrysostom* well observes) the Reign of Christ with his people, when he comes out of his far Country, to the ordering and management of his Kingdom. See also *Luke* 1.32. *The Lord SHALL give unto him the Throne of his father David.* These words I confesse, have been interpreted by some of Christs spiritual reign in the hearts of his people, without a personal. But it seems to me, that a spiritual, without a personal, should not be here meant. For

1. *David* had no such reign himself, nor *Solomon* his son, nor any of his seed. Yet we reade that *Solomon* his son did sit upon the Throne of *David* his father, 1 *Kings* 2.12 24. And what man will say; that by Throne is meant, the spiritual reign of *Solomon* without a personal. And if it be not so meant when it is spoken of *Solomon*, why should any think it to be so meant when it is spoken of Christ.

2. The spiritual reign of Christ belongs to him as he is God, but to sit on the Throne of *David* belongs to him as man, As *Acts* 2. 30.

Therefore *David* being a Prophet, and knowing that God had ſworn with an Oath to him, that of the fruit of his loynes according to the fleſh, he would raiſe up Chriſt to ſit on his Throne, &c. The Throne of *David* is one thing, and his ſpiritual reign another.

3. When Chriſt is called the Son of *David* as *Mat.* 22. 42. no man will ſay, that thereby is meant the Son of God: No more ought any man to think, that when Chriſt is ſaid to ſit on the Throne of *David*, that thereby is meant the ſpiritual Throne of God. For doubtleſſe they are two diſtinct things.

4. Chriſt did reign ſpiritually, and that in the heart of *Mary* her ſelf, before this Propheſie was revealed to her: But Chriſt did not at that time ſit on the Throne of *David*, but the Angel told her, he ſhould ſit on the Throne of *David* hereafter. And therefore this ſpiritual reign is one thing, and the Throne of *David* another.

5. The ſpiritual reign of Chriſt is in reference to ſpirituals; But his ſitting on the Throne of *David* is to order it with judgement and juſtice, *Iſa* 9 7. *Of the increaſe of his Government and Peace there ſhall be no end; upon the Throne of* David, *and upon his Kingdom, to order it, and to ſtabliſh it with judgment, and with juſtice, from henceforth, even for ever.* So *Jer.* 23. 5. *Behold the dayes*

dayes come, saith the Lord, that I will raise unto David *a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the Earth.* This seems to imply som other thing and matter.

6. The Throne of *David* is peculiar to Christ alone, and not common to all the three Persons: But the spiritual reign of Christ in the hearts of men is common to all the three Persons, and not peculiar to Christ alone. Therefore the Throne of *David* is one thing, and the spiritual reign of Christ another.

¶ See also *Mat.*20.20 21. 'Then came to 'him the Mother of *Zebedees* children with her 'sons, worshipping him, and desiring a certain 'thing of him, *viz.* that her two sons might 'sit, the one on his right hand, the other on his 'left in his Kingdom. Now what is meant by this Kingdom? but the reign of Christ on earth; Therefore they that be of this minde are of the same faith the Apostles were of; but you will say, was Christ of the same faith too? I answer, it will appear that he was, if we well weigh his answer to this request, *v.*23. 'Jesus answered 'and said, to sit on my right hand and on my 'left, is not mine to give, but it shall be given to 'them for whom it is prepared. In which words we may observe what it is that Christ denies, and what it is that he grants them. Now that

that which Christ denies is contained in the first words; to sit on my right hand and on my left is not mine to give, *i. e.* without my fathers leave, or it is not mine to give to every one that asks it, or asked at that time or I have no commission from my Father to give precedencies in my Kingdom to those that affect them. But what is it that he grants? that is contained in the next words: *But it shall be given to them for whom it is prepared of my Father.* In which words our Lord Jesus Christ seems plainly to insinuate and hint these three things

1. That such a Kingdom as they speak of is prepared of his Father, namely, a Kingdom on earth, such as our Saviour had promised in the former chapter in which the twelve disciples should sit upon twelve Thrones, judging, &c. And such a Kingdom they meant, and their suit was for the first and second place in it.

2. He grants that some shall sit on his right hand and on his left in his Kingdom.

3. That it is appointed of his Father who those men shall be. These seem clear.

¶ See also *Luke* 19 12. 'A certain Noble-'man went into a far countrey to receive for 'himself a Kingdom, and to return. Who is this Nobleman but Christ incarnate? And what is meant by his going into a far countrey, but his Ascension into Heaven. And wherefore is he

he gone thither? but to receive for himself a Kingdom. Now where is this Kingdom to be? Not in Heaven, for when he hath received it he must return. And what is meant by his return, but his return to the Earth again, to the Exercise, Ordering and Government of his Kingdom. For *Job* 19. 25. *He shall stand at the latter day upon the earth.* Zach. 13. 4. *And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the East,* Jer. 23. 5. *He shall reign and prosper, and shall execute Judgment and Justice in the Earth. And we with him,* Rev. 5. 10. *shall reign on the earth.* I confesse, what they may do to others I know not. but to me (for that little knowledge the Lord of his goodnesse hath bin pleased to impart to a poor worm) me thinks they are very clear and perspicuous.

See also that Text, *Acts* 1. 7. *Lord, wilt thou at this time restore the Kingdom to Israel:* viz. what was promised by the Prophets; The Lord answers, it is not for you to know the times and seasons which the Father hath put in his own power. In which (I conceive) he plainly insinuates these three things.

1. That the Kingdom promised, is one day to be restored to *Israel.*

2. That there is a time appointed for it by the Father, *viz.* the time of the restitution of all things,

things, *Acts* 3.21. *which God hath ſpoken by the mouth of all his holy Prophets ſince the world began.* All propheſied and ſpake of this.

3. That the time when this ſhall be, is known only to God, as proper to him, not to be communicated to any creature So alſo before in *Lukes* Goſpel, *chap.*29. Our Lord Jeſus Chriſt hath taught us, that the time of his ſecond coming in glory, is the time of the Redemption of *Iſrael* promiſed: or the promiſed Kingdom, which after the Winter of the Croſs and Affliction ſhould come, which he calls a certain Summer, *v.* 28. *and* 31.

¶ Nextly ſee *Luk.* 22 29,30. *Ye are they that have continued with me in my temptation, and I appoint unto you a Kingdom,* &c. Now where is this Kingdom? not in Heaven, there is no eating and drinking in Heaven, no judging the twelve tribes of *Iſrael*, therefore it is on the earth in the time of Chriſts ſecond coming.

¶ Let us alſo take notice of that paſſage, *Acts* 15.14. *Simeon* hath declared how God at firſt did viſit the Gentiles, to take out of them a people for his Name; and *ver.* 15 to this agree the words of the Prophets, (which are ſpoken of the firſt calling of the Gentiles, before the reſtoring of the Kingdom of *Iſrael*,) as it is written (*viz.* in *Amos* 9. 11,12 eſpecially, from whom alone we may judge of the meaning of the

the rest of the Prophets) *ver.* 16. After 'this, (*viz.* after their first calling,) I will 'return, and I build again the Tabernacle of *Da-* 'vid which is fallen down; and *I* will build a- 'gain the remains thereof, and will set it up: where it is carefully to be marked, that the word *posthæc*, afterward, is not to be found in the Prophet *Amos*; but is added here by the Spirit of God for Declaration-sake, with manifest relation to that first calling; that we might certainly know that this should com to passe after the first calling of the Gentiles, in the very return of the Lord Jesus Christ to his Kingdom, which is called the Kingdom of *David*, *Ier.* 23.5. *Ezek.* 37.14. *and* 24. *Hos.* 3.5. see the words; *I* set them not down lest these sheets should swell. And that which follows, both in *Amos* and in this text, very much helps this Exposition, *viz.* *v* 17. that the residue of men might seek after the Lord, and all the Gentiles upon whom my Name is called, *viz.* upon whom my Name is called in the first calling of the Gentiles, who (as *I* said before) were but few in comparison: But the second calling will be far more universal, when the Devil shall be bound up from seducing the Nations any more, as formerly he had done, then shall the residue of men come in, and all the Gentiles, as the Text saith, be converted to God.

¶ This

¶ This is that Kingdom joyned with the Appearance of Christ ready to judge the world, of which St *Paul* to *Timothy* makes mention, 2 *Tim.* 4 1. *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom*: His appearance is personal, for he appears to judg, and then doth this his Kingdom καὶ ἐξοχὴν begin, and dures the time of his stay, which *John* tells us, *Rev.* 20 4 is a thousand years, and then comes the second or general resurrection (which is another order in the resurrection) and the general and last judgment; when, according to this selfsame Apostle. 1 *Cor.* 15. 24 *to* 28. *Jesus Christ (the last enemy being destroyed) shall deliver up the Kingdom to his Father, that he may be subject to him, who subdued all things to himself, that God may be all in all*: so far is he then from being said to enter upon any new Kingdom that then he delivers up the old. That Kingdom therefore, which neither shall be before the appearance of our Lord, nor after the last judgment, is necessarily to be included between them This is not nothing.

¶ See also those words, *Heb.* 2 5. Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν: For unto the Angels hath he not put in subjection the world to come, whereof we speak. Οἰκουμένην *enim terræ est, non cœlum* For this

this word οἰκουμένη which we translate world, is Earth, not Heaven: but (you will say) where did the Apostle speak in his preceding discourse of this οἰκουμένη, world to come, that he should say, whereof we speak? I answer in *v.* 6 of the preceding chapter, ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, &c. i. e. *But when he shall bring AGAIN his only begotten Son into the world, he saith, &c.* For those things, which out of the Book of the *Psalmes* to the end of the chapter are cited (concerning the worship of Angels, of his Scepter of Righteousnesse, of the renewing of the world, and of the treading of his enemies under his feet) are all (if we credit the Apostle) to be referred to the second coming of Christ. But that Admonition which is contained in the four first verses of this chapter, is to be read as a parenthesis, the which being ended, the Apostle in the fifth verse returns again to his former Proposition, and more largely handles the Prerogative of human Nature above the Angels which he had disputed. And amongst other things, saith he, unto the Angels, hath he not put in subjection the οἰκουμένην, world to come, whereof we speak; which is to be, when God brings again his only begotten son into the (οἰκουμένην) world. I have here but one word more to adde (for I spake before of the strange transposition of the words

ch,

*ch.*1.*v.*6.) that εἰσαγάγῃ, to bring in, hath a future signification, for so much as it is the second Aoriſt of the Subjunctive mood.

¶ *Peter* alſo (2 *Pet.*3.10.) ſpeaks (if I be not deceived) clearly to this. *Behold, the day of the Lord cometh:* How? *As a Thief in the night,* i.e. ſuddenly: yet ſhall not as a Thief diſappear the very ſame night. *In that day the Heavens ſhall paſſe away with a noiſe, and the Elements melt, &c.* which ſhall not be done *ſimul & ſemel,* together and at once, as is manifeſt in the words, diſſolved, melt, burnt up, which require an order of time for their accompliſhment. But when that is done. *v* 13. we expect a new Heaven and a new Earth, according to his promiſe, (which is in *Eſay* 65.17.) wherein dwells righteouſneſſe Mark it, I pray you, a new Heaven, and a new Earth, is expected in the ſecond coming of the Meſſiah: But what is meant by Heaven and Earth in the Prophetick ſtile, when they loſe their literal ſignification? ſurely nothing elſe but the Church and Commonwealth; and when it is ſaid that we look for theſe new, it is in one word καινὴ οἰκουμένη μέλλουσα, a new world to come, or in two, καινοὶ οὐρανοὶ, new Heavens, *i.e.* new Churches; and καινὴ γῆ, a new Earth, *i. e.* a new Common-wealth; all is new: all old Church and Common-wealth fashions paſſe away, *Rev.*21.1, and there will be new

new Churches and new Commonwealths, wherein dwells righteousnesse; And truly it must needs be a new world. Ecclesiastical and Civil Polities must needs be new, when Satan, who did rule, is bound, and Christ, who was rejected, reigns, when righteousnesse dwells, where sin did rage, when all tears shall be wiped away, and there shall be no more crying, sorrow or pain.

¶ Lastly, the Apostle *John*, not only in that 20*th*. chapter, of which I have already spoken, but also elsewhere frequently in the *Revelation* speaks clearly of this glorious Kingdom of Christ upon earth. Of those many places I shall name a few, See therefore *Rev.* 2. 26. He that overcometh, and keepeth my works unto the end; to him willI give power over the Nations. Surely this refers not to Heaven, but to this time of Christs Kingdom we are speaking of: So we have that which is as plain as words can make it, *Rev.* 5.10. We shall reign on the earth. What can be the meaning of this, is it not what Christ promised, *Mat.* 5. 5. Blessed are the meek, for they shall inherit the earth, and what shall be fulfilled when the Kingdom is given to the Saints, and Christ shall reign So *Rev.* 11.15. In the dayes of the seventh Trumpet (which is a Trumpet of consummation) these voices were heard: Now all the Kingdoms of the world are

are becom the Kingdoms of the Lord and his Christ, and he shall reign for ever and ever. And *v* 17. Thou hast taken to thee thy great power and hast reigned. And that you may know that this Reign and Kingdom is circumscribed within the Great day of Judgment, he tels you, *v*. 18. That this is the time of the dead that they should be judged: And that (saith the Text) thou shouldest give reward unto thy servants the Prophets, and to the Saints, and to them that fear thy Name, small and great, and shouldest destroy them that destroy the Earth. Also *Rev*. 19. 6. speaking of the same time, the Church breaks out in a song of joy, saying, Hallelujah, for the Lord God Omnipotent reigneth. The Marriage of the Lamb is come and his Wife hath made her self ready. Also when *John* tells us *Rev*. 20. 4. that the Saints lived and reigned with Christ a thousand years, we must ever remember (which is the only thing I shall here adde) that it is one thing for Christ to reign in his Saints, and another for the Saints to reign with Christ: the former was, all the time of the Beast, the latter is not to be, till the Beast be destroyed, and Satan bound, and the Messiah com again. But (though it were easie to be almost infinite in the proof of the *truth* of this point) yet knowing that as some will think I have been too large, so others will yet think all too little to convinc

convince them, I shall therefore only suspend any further proof, until I have given you some reasons of this Interpretation of these, and such like texts. and answered some of those common objections, that against this, are usually objected, unless these may be so ordered, as to contain yet further proof. And first, I shall offer these following Reasons of this Interpretation, and why I chuse to believe this to be a truth, however by many much decried.

1. Because all those places of Scripture in the Old Prophets, which foretel a certain, glorious, and happy estate of the Church upon earth, should never be fulfilled here upon earth, unless there be a long tract of time appointed for the fulfilling of them, wherein Antichrist being conquered, and the devil chained up in the bottomless pit, the Saints might live safely, in the enjoyment of all spiritual and heavenly delights Let us see (amongst many) two or three Scriptures for this, *Isa.* 60. 11 *to the end. Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles; and that their Kings may be brought. For the Nation and Kingdom that will not serve thee shall perish; yea, those Nations shall be utterly cut off. The sons also of them that afflicted thee shall come bending to thee, and all they that despised thee shall bow*

bow down themselves at the soles of thy feet, and they shall call thee the City of the Lord, the Zion of the Holy One of Israel. I will make thee an eternal Excellency, a Joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of Kings, and thou shalt know that I the Lord am thy Saviour, and thy Redeemer, the mighty One of Jacob. I will also make thy Officers Peace, and thy Exactors Righteousness. Violence shall no more be heard in thy Land, wasting nor destruction within thy borders, but thou shalt call thy walls Salvation, and thy gates Praise. The Sun shall be no more thy light by day, neither for brightness shall the Moon give light unto thee: but the Lord God shall be unto thee an everlasting light, and thy God thy glory. Thy Sun shall no more go down, neither shall thy Moon withdraw it self: for the Lord shall be to thee everlasting light, and the dayes of thy mourning shall be ended. Thy people also shall be all righteous, they shall inherit the Land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong Nation; I the Lord will hasten it his time. Isa. 65.17, to the end. 'For behold I create new Heavens and a new Earth, and the former shall not be remembred nor come into mind, but be you glad and rejoyce for ever in that which I create, for behold

behold I create *Jerusalem* a rejoycing, and her people a Joy. And I will rejoyce in *Jerusalem*, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an Infant of dayes, nor an old man that hath not filled his dayes. For as the days of a tree, are the dayes of my people, and mine Elect shall long enjoy the work of their hands. The Wolf and the Lamb shall feed together, and the Lion shall eat straw like the Bullock: they shall not hurt nor destroy in all my holy mountain, saith the Lord, *Jer.* 23. 5. 'Behold the dayes come, saith the Lord, that I will raise unto *David* a righteous Branch: and a King shall reign and prosper, and shall execute Judgment and Justice in the earth. In his dayes *Judah* shall be saved, and *Israel* shall dwell safely, and this is his Name whereby he shall be called, the Lord our Righteousnesse, *Jer.* 32. 37. *to the end.* see the words. Also *Hos a* 3. 5. 'Afterward shall the children of *Israel* return, and seek the Lord their God, and *David* their King, and shall fear the Lord, and his goodnesse, in the latter dayes. This is said of *Israel*, after many dys, and in the latter dayes. See also *Ezek.* 37. 11, 12, 13, 14. *and* v 20. *and so on to the end.* And the sticks whereon thou writest, shall be in thine hand before their eyes. And say unto them,

Thus ſaith the Lord God, Behold, *I* will take the children of *Iſrael* from among the heathen whither they be gone, and *I* will gather them on every ſide, and bring them into their own land. And *I* will make them one Nation in the Land, upon the mountains of *Iſrael*, and one King ſhall be King to them all, and they ſhall be no more two Nations, neither ſhall they be divided into two Kingdoms any more at all. Neither ſhall they defile themſelves any more with idols nor with their deteſtable things. And *David* my ſervant ſhall be a King over them: And they ſhall all have one Shepherd, they ſhall alſo walk in my Judgments, and obſerve my Statutes and do them. And they ſhall dwell in the Land that *I* have given unto *Jacob* my ſervant, wherein your fathers have dwelt, and they ſhall dwell therein, even they and their children, and their children's children for ever, and my ſervant *David* ſhall be their Prince for ever. Moreover, *I* will make a Covenant of Peace with them, it ſhall be an everlaſting Covenant with them. My Tabernacle alſo ſhall be with them; yea, *I* will be their God, and they ſhall be my people. And the heathen ſhall know that *I* the Lord do ſanctifie *Iſrael*, when my Sanctuary ſhall be in the midſt of them for evermore. See alſo *Mich.* 4.1. *to the end of v.* 7. *Zach.* 14.14. *to the end.* See the words. In which

places

places, though there be not an express mention of a thousand years, yet, as it is clear, the things therein contained were never yet fulfilled, so they require a long tract of time upon earth for the fulfilling of them, especially when *Isaiah* minds us of a childe an hundred years old, and of the dayes of a tree; which words (saith *Justin Martyr*) do secretly hint the thousand years. Certainly it was reserved for *John*, who was the last of the Prophets, and writ last, to make express mention of the time, how long it should be, to wit, a thousand years, and give light to all the Prophets. And I verily believe that he that will be (that *I* may give it you in their own words,) as the Syrians phrase it, ܬܠܡܝܕܐ ܒܡܫܟܢܐ ܕܙܒܢܐ :

i. e. *Discipulus in Tabernaculo temporis*, A Disciple or Scholar in the Tabernacle of time shall understand those Prophets, and see clearly mysteries contained in them, i better then ever we have done.

2. Becaus all the Prophets do chiefly prophecie of the Kingdom of the Messiah upon his second coming, as appears *Acts* 3.21. *Whom the Heavens* (speaking of Christ) *must receive, until the time of this restitution of all things, which God hath spoken of by the mouth of all his holy Prophets, since the World begun.* So *Amos* 9.11. *with*

Acts 15. 15. *Unto this agree the words of the Prophets, As it is written, After this* (viz. after their first Conversion) *I will return and build again the Tabernacle of David which is fallen down*, viz. in the second coming of the Messiah. So Isa 59. 20. *And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob*, saith the Lord. Who would have taken this for a cogent proof of what we have in hand, since this seems to fall so far short of those sublime expressions which are to be found in many other places, both of this and almost all the rest of the Prophets: If the Apostle *Paul* had not so applied it, *Rom.* 11. 25, 26 *So all Israel shall be saved, as it is written*, and so quotes the words before cited. So *John* tells us, (speaking of the finishing of the Mystery of God, and the Seventh Trumpet sounding, *Rev.* 10 7.) that all is as he hath declared to his servants the Prophets. Verily, all those transcendent expressions in the Prophets, which hitherto by too too many have been very strangely to Christs first, low, and mean appearance in his humiliation: ought to be referred to, and never yet were, nor shall be fulfilled, but at the time of his second coming in exaltation, and gloriously in his Majesty to reign. And with the glorious brightness of this his second coming, shall the eyes of the Jewes

(a) be

(a) be opened, who hitherto had bin so dazled, that they scarce could entertain into their thoughts his first, low, and obscure coming, yea, the Prophets themselvs through the Glory and Majesty thereof, suffered a kinde of extasie or rapture, which occasioned, as it were, when they spake of Christ, and of his coming, a leaping presently from the Maters of his first, to the things of his second coming, as is easie to observe, in the reading of all their Propheſies.

a Zech. 12. 10 And they shall look upon me whom they have pierced, & they shal mourn for him, &c.

3. Because unless this be believed and held many Arguments will be taken from the Christians, whereby they may convince the Jewe of their obstinate infidelity, and bring them to Conversion. For they have so drunk in these principles and sucked the milk of them from all their teachers and predecessors, (*viz.* That the times of the Messiah will be times of Righteousnesse, Peace and Blessednesse, knowledge and all Joyes, and that in great fulnesse. And when the Scriptures also are so apposite for them, and many texts, otherwise unanswerable) that without some competent satisfaction herein (we have found by experience, and are like to finde) they are not to be dealt withal, nor will ever think of coming over to us. A Jewish woman

woman in *London* said lately to a friend: 'That 'your Messiah (he speaking to her of Christ) is 'not the true Messiah, for when he cometh 'there will be great peace and love, the wolf 'shall dwell with the Lamb, none shall hurt or destroy in all his holy Mountain, &c. whereas you Christians are divided, hate and devour, hurt and destroy one another. *I* leave it (saith that Reverend mystery-Searcher, Mr. *Mede*, to the judgment of learned men, and men well able to judge in such like mysteries in Divinity, whether this be not the best and easiest way to deal with the Jewes: not to wrest those plain Prophesies touching things appertaining to this last and glorious coming of Christ, to his first coming, for while we do so, the Jewes laugh and scorn at us, and are hardened in their infidelity. The Apostle *Peter* takes this course to convert the Jews, *Acts* 3. 19. *Repent*, (saith he) *and be converted, that your sins may be blotted out, when the times of refreshing shall come from the Presence of the Lord: And he shall send Jesus Christ which was preached unto you, whom the Heavens must receive, until the times of the restitution of all things, of which God hath spoken by the mouth of all the holy Prophets since the world begun.*

4 Because unlesse this opinion of Christs Millenary Kingdom, and reign with his Saints a thou-

thousand years be granted and received, nothing of certainty can be brought, concerning the true and genuine sense of the 20*th* chapter of the *Revelation*, and that in the 7. of *Daniel*, and many other of the Texts before named, wherein a mans Conscience can safely rest: Which (amongst some others) *Parens* himself confesseth: who saith, the more he studied it, the lesse he found out whereby to untie the knot, which had so tortured all Interpreters, only this he saith he found, that it is more easie to tell what this thousand years are not, then what they are. And a little after he saith, I do not therefore here promise you, that after all others, I shall so untie this knot of a thousand years, as to satisfie all men in this Millenary Reign of the Martyrs and Saints with Christ. The Reason is given by a learned Writer: because he left the letter of the Text, and did turn the whole discourse to an Allegorical sense, without any sufficient reason or necessity at all. It hath doubtlesse been the unhappy fate of many, by their learning, in their Expositions, to make plain Scriptures dark, and difficult texts far more difficult then before.

5. Because it seems altogether unreasonable to go about to interpret that whole place in the 20. chapter of the Revelation figuratively, because

because of one or two figurative expressions in it, which yet have an easie explication without any figure. In a plain sentence we may sometimes meet with one trope or other, but it doth not therefore necessarily follow, that all and every word in the sentence must be so taken, nor is that reasonable. *Propter unius verbi translationem, non totus locus figuratè accipiendus est*, saith *Austin*. Neither indeed is this Prophesie of a thousand years proposed under representations and pictures, as many others are in the Apocalyps; but it is declared in as clear and elegant words, as you can possibly imagine, be it by the Holy Ghost never so really meant.

6 Because this Interpretation of a thousand years, after the *Armageddon* battel and the destruction of Antichrist, in Christs second coming, doth best agree with all those Scriptures which speak of this subject, which consider a long tract of time in it, as well as in his first-coming, as was shewed before. Now we are not to think, that because the Lord Jesus Christ, shall come as a Thief, or like the Lightning; that therefore he shall presently like a thief, or like the lightning, vanish or disappear. Nor because his second coming, is joyned with the final Resurrection, and last Judgment properly and strictly so called:

therefore

therefore they shall be done presently, together, and all at once: but every thing shall be fulfilled in its own order and time: In a processe of time sensibly, and by degrees will the Lord proceed in the restitution of all things: after the same manner as his proceeding was in the Creation of all things, though he could have created all things in one and the same moment, God will never huddle his works on heaps.

7. Because to interpret the first Resurrection, of a spiritual resurrection from sin, is altogether new and unheard of, and unknown to all Orthodox Antiquity, and that almost till *Austins* time: And was first of all found out by *Tyconius* the Donatist, of whom *Austin* borrowed it; whom afterward *Primasius* followed, *Gregory*, and others. Yea, they that deny this Interpretation, deny that which was of old denied by the Hereticks against the Orthodox, as it doth plainly appear from *Justin Martyr*, in his Dialogue with *Trypho* the Jew: which Dialogue is set down at large by Mr. *Mede*, at the latter end of his Commentary upon the *Revelation*, whither I refer the Reader. But to clear the thing beyond doubt, Consider, that though the death in sin may be called a death; yet it is not, nor any where in Scripture called, the death, either first or second: if that death

death in ſin be the death, then it is the firſt death, and the Life of Grace the firſt Reſurrection, and then all, that have a part in this, ſhould be freed from the ſecond death, which ſecond death by this reckoning muſt be the death of the body, but that we ſee is falſe, for the godly die the death of the body as well as the wicked. Therefore let us give way to the plain truth, which is in a word thus. The firſt death is the death of the body, or a bodily death: the ſecond death is the death of the ſoul, or the ſoules everlaſting puniſhment in Hell: And the firſt Reſurrection, or the firſt order in the Reſurrection, (for I ſpeak not here of Chriſt, and thoſe that aroſe then) is the Reſurrection of the body, or a bodily Reſurrection of the Saints, and they that have part in this are none but ſuch as are holy, and by this their being within the Compaſs of the firſt order in the Reſurrection, or being raiſed in the firſt Reſurrection, they are beyond all fear of condemnation in hell which is the ſecond death: Therefore the Text ſays, *Bleſſed and holy is he that hath part in the firſt Reſurrection, on ſuch the ſecond death hath no power:* which Reſurrection (as we ſee) cannot be meant of the life of grace, but muſt be meant of that corporal Reſurrection, which is oppoſed to a bodily death, or the death of the body,

body, and not to the death in sin.

8. Because although Christs Oeconomical or Mediatory Kingdom is but one, in regard of its essential forme: yet it is indeed twofold in respect of its accidental forme. For Christs Kingdom, which is humble, low, and cometh not with observation, and is much accompanied with the Crosse, and persecuted, according to his first coming, which was humble and low, to his very passion, is one thing: And his glorious Kingdom is another, which comes with observation, as lightning shining upon the earth, and in great peace and security, according to the nature and condition of his second coming, *Luke* 17. 20. *to the* 26.

9. *It* seems altogether absurd for us to think, that Christ should come in Glory and Majesty, to the ordering and exercise of his Kingdom, (his Kingdom καὶ ἐξοχὴν, 2 *Tim.* 4. 1.) and presently the very same day give over his Kingdom again, (1 *Cor.* 15 24. *and so on*) delivering it up to the Father. The King of such a Kingdom might, not unfitly, be compared to *Jonas* his Gourd, which was a shade to his head, and protected him from the heat, so that he very much rejoyced in it; but that joy was but a short joy, for it sprung up in a day, and it withered in a day. What other

men

men can, I know not, but I cannot think, that the Lord Jesus Christ, should descend from Heaven with all his Saints, accompanied with glorious Angels, enter upon his Kingdom (καὶ ἐξουσίαν, as I said before,) order it with judgement and justice, executing righteousness in the Earth: compose a glorious Metropolis of those sinless, sorrowless, joyful, immortal Saints, who descended and came with him from heaven; and cause the rest who are godly in all the world (who are called the Nations that are saved, *Rev.*21.24. For then there will be a very great and unparallelable conversion; but yet in another state) to walk in the light thereof, and take their directions thence: Will he thus make all things new, and cause things old to pass away? had the Saints an eye to look through all those sad and sharp calamities, of a thousand and six or seven hundred years continuance, unto this time? as they do, *Rev.* 5.10. did all the Prophets so esee, and speak of these glorious times and things? did the Apostles make so many queries, and Christ so many promises referring to this time and state? I say shall all this be? and many things more that might be named, and all but for a day? and then to end? I can never (I freely confesse) believe it.

10. Because the Church is rightly divided into

into Militant and Triumphant, but this triumphant is one Partial, another Total; one Inchoate, another Consummate. The faithful now triumph in heaven, in respect of their souls, they shall also triumph, in respect of their bodies: this triumph is inchoate here upon Earth; and consummate in Heaven. And so great is the affection and inclination of the blessed souls in Heaven, unto their bodies to which they were united that they had rather be with them, in some kind of conflict (though then there will be none) then without them in full and perfect triumph.

11. Because they who interpret the precedent chapter, (*viz. Rev.* 19.) of some begun destruction of Antichrist preceding Christs second coming, but not of the full and final destruction of Antichrist at Christs second coming, do flatly contradict the plain texts of Scripture, *Rev.* 16. 14, 15. *Rev.* 17. 14. *Rev.* 19. 18. 20, 21. And do directly oppose themselves to all Orthodox Antiquity, yea! to *Hieron* and *Austin* themselves, to whom they are wont every where to appeal, even in this very controversie it self.

12. Because this interpretation of the reign of the Martyrs, or of the Saints, (for *I* take them for one and the same) and of Christ upon Earth, is no more incident to some Labyrinths

and

and α λυτα, then some other interpretation, concerning the second and last resurrection, & judgement; which opinion notwithstanding is no whit to be rejected, because by Epicures and some Phylosophers, and *Stoicks*, and others, that have alwaies been exploded as fabulous and false, and ase by many others derided, as loaden (especially as they think, who have not well digested and studied it) with many absurdities. In so great a Mystery, it will be sufficient to know the truth in the main, and the matter in general; and not curiously to search into the reason of every circumstance and punctilio.

The Matter is grounded upon the undeniable sequel of the (*b*) Apochalyptick order and consent of other Scriptures, especially Prophetical, which do most wonderfully confirm the same. It is known to a Proverb, that one fool may object more then ten wise men can presently answer; yet I freely profess, I finde this truth so plain (*si dere, non de modo loquimur*,) that I know not any thing that can be objected, which admits not of a very fair and plain solution. Those Objections therefore which are usually urged, and may perchance be in the minds of some, I shall with the readers good leave

b See *Mede's* clavis apochalyptica part 2. Synchr. 4. 5. 6. 7. where the 1000. years are placed after the ruine of the beast, and proved to follow it.

leave, ſpeak next to with all brevity.

Object. 1. *How can this principle hold good? for doth not Chriſt tell us that his Kingdom is not of this world?* John 18.36. To this Objection *I* anſwer

1. That theſe words are to be underſtood of his firſt, and not of his ſecond coming.

2. It is not of its world *ratione originis*, in reſpect of the original, but it is in the world in reſpect of place. *If my Kingdom* (ſaith our Saviour) *were of this world,* (underſtand it as he there ſpeaks it, of that his firſt coming) *then would my ſervants fight, that I ſhould not be delivered to the Jewes, but now is my Kingdom not from hence,* i. e. of this world, as he ſaid before. Note alſo the word *NOW*, now, or at this time my Kingdom is not from hence, or of this world.

3. It is not of this world *ratione conditionis*, in reſpect of its condition. Thus the diſciples and Chriſt himſelf were not of this world, *John* 8. 23. *Ye are* (ſpeaking of the carnal Jews) *from beneath, I am from above; ye are of this world, I am not of this world,* John 15.19. *If ye were of the world* (Chriſt ſpeaks it to his diſciples) *the world would love his own; but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.* So John 17.14. *The world hateth them* (viz. the diſciples

of Christ) *because they are not of the world, even as I am not of the world.* And they are not of the world, *quantùm ad affectionem mundanam*, as to worldly affection: but they are in the world *quantùm ad corporalem præsentiam*, as to corporal presence. We say the like of Christs Kingdom, *est terrenum ratione loci, Cœleste ratione conditionis*, it is earthly in respect of place, it is heavenly in respect of condition; place and condition are two things.

4. It is not of *THIS* world, so the words run, ἐν τῷ κόσμῳ τούτῳ, that is, of the world that now is, but of the world that is to come. For the world that now is shall be changed, and in that respect shall cease to be, and another world shall be erected, or come in place, called in Scripture, the world to come, And in that world to come shall that Kingdom of Christ be, *Heb.* 2.5. *and* 2 *Pet.*3.13. *Rev.*21.1.

Object. 2. But it is said *Job* 14.12. *That man lieth down, and riseth not, till the Heavens be no more, they shall not awake, nor be raised out of their sleep.* If this be so, how can this Doctrine of the *Millennium* hold good.

*Answ.*1. This Text is to be understood of the ordinary course of Gods Providence, man lieth down, and riseth not in the ordinary course of Gods Providence, till the Heavens be no more; but if God will have *Lazarus*, the Widows son, and

and others raiſed before, by a power extraordinary, this text of Scripture doth not contradict, or ſay againſt it: but this comes not cloſe to our purpoſe.

2. This Text of Scripture is to be underſtood of a Reſurrection to this preſent life: As we may ſee it more plainly expreſſed, *Job* 7.9,10. *He that goeth down to the Grave, ſhall come up no more,* (*i.e.* to the enjoyment of this preſent life, and poſſeſſions, for he adds,) *he ſhall return no more to his houſe, neither ſhall his place know him any more.* He ſhall not return, as *Lazarus* did, to live again a natural life after his reſurrection, and die again. But the reſurrection we ſpeak of in this place, is to another life; and they that have a part in it, do not die again as *Lazarus* did, nor do they live a natural or mortal life as he did, but are as the Angels of God in Heaven, as Chriſt tells us, *Mat.*22 30

3. Till the Heavens be no more, is as much (in other language) as till the day of Judgment, in which ſenſe it is true man lies down, and riſeth not till the day of Judgment. Now the firſt reſurrection is not till the day of judgment, but at the beginning of it, or in the morning thereof: And the ſecond reſurrection at the latter end of it, or in the evening of it, when the thouſand years are finiſhed. Again, till

the Heavens be no more, *i.e.* till these Heavens be no more, for we look for new Heavens, and a new Earth, 2 *Pet.* 3. 13.

Object. 3. *It will be disadvantageous to the Saints in Heaven, to be fetched out of Heaven, out of blisse; to be brought down to the Earth into the world again.*

Answ. 1. If the souls in Heaven were in perfect blisse, this were somwhat to the purpose; But though they be in Heaven, yet they are not in perfect blisse, as they shall be when the day of Judgment shall be ended. And (to omit other things) there is a twofold imperfection of the blessed souls now in Heaven. 1. There is an imperfection in respect of number, there wants the full and compleat number of Gods Elect, *Heb.* 11 *ult.* that they without us should not be made perfect. 2. There is imperfection, *ratione totius compositi*, i.e. in respect of the whole composition, the body, which is a part of the whole man, is yet in corruption, *ergo* that while there is imperfection, *viz.* a part wanting.

Answ. 2 If therefore the bodies of the Saints were in Heaven, as well as their souls, this were somthing, but though their souls be in Heaven, yet their bodies (as I said before) are in a state of corruption in the grave, till the resurrection, and can it be any disadvantage for them

them to come, and take their bodies, or ſtay on earth till the great Judgment be finiſhed.

3. If the ſouls of the Saints were to live again in their mortal bodies, ſubject to calamities, as the body of *Lazarus* was, then this objection were ſomthing, but their bodies ſhall be ſinleſſe, ſorrowleſſe, tearleſſe and immortal. Theſe I think cannot be any way diſadvantageous to them

4. If they were to be on earth without Chriſt, this were ſomthing. But the text ſaith, *they live and reign WITH Chriſt*, and they ſhall not be abſent from him one moment, *Rev* 20. 4. 6. Yea, *we ſhall* (ſaith the Apoſtle, 1 *Theſ*. 4. 17.) *be ever with the Lord.* And what diſadvantage can it be to be with Ieſus Chriſt.

5. If Happineſſe were affixed to Heaven, that it could be no where elſe, there were ſome ſtrength in this objection: But Chriſts tranſfiguration tells us, that Happineſs may be had with Chriſt on earth, *Mat.* 17. 14. So we read 1 *Cor.* 2. 9. *Eye hath not ſeen, nor eare heard, neither hath it entred into the heart of man, the things which God hath prepared for them that love him.* Which is not meant of Heaven only, but of this heavenly time on earth alſo, to be within the thouſand years.

6. Laſtly, if Heaven it ſelf, as it is a place would make men happy, and earth as a place

would make men miserable, then this were somwhat: But alas, Heaven as a place makes not any soul happy, but as God is there, and manifests his glory there with comfort to the soul: The earth makes not any man miserable meerly as a place, but becaufe Satan is there, and fin is there, and wicked men are there as tares among wheat, and Chrift is not there. But if Satan were bound, and caft into the bottomlefs pit, and if wicked men be removed from among the Church, and Chrift remove his Court from Heaven to earth, as in the thoufand years he will, then the cafe will be altered, and earth will becom a Paradife, and as happy a place to the Saints as Heaven is now. Thefe things being confidered *conjunctim*, or together, what difadvantage will it be to the fouls of the Saints to live in their finlefs, forrowlefs, joyful, immortal bodies, with the Lord Jefus Chrift.

Object 4. *The Scripture feems to tell us plainly, that all the dead, both good and bad, fhall be raifed in one houre, in the laft day, in the fame moment, in the twinckling of an eye, there cannot then be a thoufand years diftance between the one and the other, for all the dead are faid to rife in one houre,* Iohn 5.28,29. *The houre is coming, in the which all that are in the graves fhall hear his voice, and come forth, they that have done good unto the refurrection of life: And they that have*

have done evil to the resurrection of damnation. John 11.24. *I know that he shall rise again in the resurrection at the last day.* And John 6. 40. *I will raise him up at the last day.* So 1 Cor. 15.52. *In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised, &c.*

Answ. 1. We are to put a difference between an hour in general, and an houre in special: Now what is an houre in general, but time in general; and what is an houre in special but the twenty fourth part of a natural day: and when our Saviour saith *the houre is coming*, he doth not mean the last of these, but the first; the time is coming, in the compasse whereof all that are in the Graves shall come forth, &c. they that have done good to the resurrection of life, in the morning of the day of Judgment, or the beginning of the thousand years: and they that have done evil to the resurrection of damnation, in the evening of the day of Judgment, when the thousand years are ended. That an houre is thus taken for time in general, appears *Rev.* 11.13. *The same houre was a great Earthquake,* (i.e. A Kingdom quake, a Nation-quake) *And the tenth part of the City fell,* which no man will understand of the same twenty fourth part of the same individual day, but of time in this general acceptation.

2. We

2. We are to put a difference between the last day in general, and the last day in special. Now what is the last day in general, but the great day of Judgment; at the dawning of which the thousand years we speak of shall begin, and then the godly shall rise: In the evening of which day the thousand years shall end, and the wicked one shall rise, and not before. But if we speak of the last day in special, it may have another day, or another year to follow after it, according as the day or year is that we speak of: As suppose we speak of the last day of this world; it hath a day, and a year, and another word to succeed it, *Mat.* 12. 32. *The world to come, Eph.* 1. 21. *Heb.* 2. 5. As the old world, of which St. *Peter* speaks had, 2 *Pet.* 2. 5. *with* 2 *Pet.* 3. 6. But if we speak of the last day of the next world, it is the ultimate day of all, or the last day under the Sun, and hath no day to succeed it but eternity. And here we are to take notice, the thousand years we speak of are in the world to come. And in the last day of this world shall be the resurrection of the just: And in the last day of the next world shall be the resurrection of the wicked. And further we are to know, that in those two places of *John*, (*viz. John* 11. 24. *and* 6. 4.) where the last day is spoken of, there is mention only of the resurrection of the just, no mention

at

at all of the resurrection of the wicked, and therefore it may be supposed they are left out, because they shall not be raised up at that time, but be stayed till afterwards.

3. We are to put a difference between one moment and another, and we say the moment in which the just shall be changed, is the beginning of the thousand years: and the moment in which the wicked shall be raised is the end of the thousand years. Furthermore, by the word moment and twinkling of an eye, is meant the suddenness of the change, and not the time when it shall be. And we also, the Apostle speaks not of the wicked, but of the just only, and why should they be left out? if that were their time of raising or changing, but we see by other Scriptures that they shall have another time.

Obj. 5. *The Saints shall be caught up from the Earth to meet the Lord in the aire,* 1 Thes. 4 16. *How then can they reign with Christ on the earth?*

Answ. This will prove no impediment at all, these things being well considered.

1. When Christ ascended up to Heaven, it is not to be doubted but the Angels met him by the way, what man will say they did not return to heaven with him.

2. It is the custome when the Judges ride the Circuit, whither they intend to come, the Sheriffs

Sheriffs and Justices ride to meet them, and to accompany the Judges to the place of judicature. And no other is the case here. When Christ is coming to the Earth, the Saints shall be caught up, to meet him in the aire, when they have so done, they return back, and go with him to the Earth from whence they came.

3. It is not said that Christ shall come from Heaven to meet the Saints, such a speech would imply, that they are about to go to Heaven with Christ, and that Christ came to meet them in the way, and to bring them thither: but the text saith, the Saints shall be caught up to meet the Lord in the air, this speech doth imply, that the Lord Jesus Christ is coming from Heaven to Earth, and the Saints meet him by the way, and return with him to the Earth, whence they came, and he is going.

4. Lastly, unless the Saints did meet him in the aire, and return with him to the Earth, Christ should not stand, at the Latter day upon the Earth, as *Job* saith he shall, *Job* 19. 25. ואחרון על־עפר יקום *& novissimo super pulverem stabit.* i.e. (I know that) at, or in the last, he shall stand on the dust. That is, at the last day, he shall stand on the dust of the Earth, which the most certain and literal

literal expreſſions the Hebrews have for that purpoſe. Neither elſe could Chriſt come with all his Saints, as the Scripture ſaith he ſhall, *Zach.* 14 5. *And the Lord my God ſhall come* [*and*] כל־קדשים עמך *omnes ſanctî tecum, all his Saints with thee.* Or (which is all one) he ſhall come with thee, and all the Saints. So 1 *Theſ.* 3. 13. *At the coming of our Lord Jeſus Chriſt with all his Saints.* So 1 *Theſ.* 4. 14. *Thoſe which ſleep in Jeſus Chriſt will God bring with him.* And whether will God bring them with him? but to the Earth, whence they were caught to meet him.

Object. 6. 'Of what quality the firſt death 'is, of that quality the firſt reſurrection is; 'But the firſt death was a ſpiritual death, or 'death of the ſoul in ſin, and from hence 'followed the ſecond death, which is the death 'of the body.

Anſw. 1. If the firſt death be a ſpiritual death, what ſhall we call the death of the body? ſhall we call it the ſecond death? as this Objection doth, and as in order it follows that which is here called a death; or ſhall it be called a third death? The ſecond death it cannot be, for that is of the ſoul and body in hell, and every of the Saints eſcape that, *Rev.* 20. 6. On ſuch *h*e ſecond death hath no power. But the Saints eſcape not the death of the body: The third

third death it cannot be, for we read in Scripture of no such death, it remaineth then, that the death of the body, is the first death, is the death of the body, as well as the death in Hell the second.

2. We must distinguish between death properly taken, and improperly taken. The first death properly taken, is the death of the body, and the first resurrection properly taken, is the resurrection of the body. Now *John* speaks of death properly taken, and not of the other; and of the resurrection properly taken, and not of the other. As appears by this, that this resurrection is such to the godly first, as it is to the wicked afterward, which is a proper resurrection.

3. We are to distinguish between death visible, and invisible, The first death visible is the death of the body: And the first visible resurrection is the resurrection of the body. Now the Apostle *John* speaks of death visible, and of a resurrection visible, and not invisible, and therefore he hath it in a vision, visibly represented to him.

Object. *To do a thing with Christ doth not imply his personal presence with us, but in Scripture phrase, we may be said to do a thing with Christ, which we either do for Christ, or by his assistance, or do a thing that Christ did before us, though him[self]*

be not personally present with us. As Rom. 8. 18. *If we suffer,*] *doth not imply, that no man can suffer, but he must have Christ personally present with him on the Earth to suffer with him: No! that cannot be the meaning, but we suffer with Christ, though we be on the Earth, and he in Heaven; because we suffer for him, and by his assistance, and suffer the same things he suffered before us. So this phrase of reigning with Christ, doth not imply Christs personal abode with us, but only the doing of a thing, or enjoyment of a thing, for Christs sake, or the doing of that which he now doth, though in another place, or the doing of that which he did before us.*

Answ: For a man to do a thing with Christ before death, doth not imply Christs personal presence with him in the doing of it: but for a man to do a thing with Christ after death, doth imply Christ is personally present with him at the doing of it? As that very text quoted in the objection doth sufficiently declare, *viz. Ro.* 8. 17. *If we suffer with him, we shall be glorified with him*: the former clause, *if we suffer with him*, is spoken of a man before death, and doth not imply, that a man is personally present with him when he suffers. But the latter clause, (*we shall be glorified with him*) is meant of a man after death, and doth imply that a man is personally present with him when he is glorified together

together with him. So likewise for a man to live with Christ before death, doth not imply the personal presence of Christ; the reason is, because, before death we are absent from the Lord, 2 *Cor.*5.6. But for the Saints to live and reign with Christ after death, yea! after the resurrection of their bodies, this doth imply Christ is personal present with them where they so reign; and the reason is, because after death, they are ever with the Lord, and never absent from him. As the Scripture testifies. *John* 14. 3. *That where I am there ye may be also.* John 17. 24. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.* Phil. 1.23. *I desire to depart and to be with Christ.* 1 Thes. 4.17. *And so shall we ever be with the Lord.* 2 Tim. 2. 12. *We shall also reign with him.* Therefore seeing the Saints are said to live and reign with Christ, and are not Saints Militant, or the Saints before death, but Saints triumphant, or Saints after death, as hath appeared before, it follows that Christ is personally present with them so living and reigning.

Object. 8: *This opinion dispeoples Heaven of all the antient glorious inhabitants thereof, and that for no less then a thousand years togegether.*

Ans. 1. Are not the Angels the inhabitants of Heaven

Heaven in the time of the thousand years? and yet they shall be on the Earth somtime too, *John* 1. 52. *Verily I say unto you, hereafter you shall see Heaven open, and the Angels of God ascending, and* DESCENDING *upon the Son of man.* which words have a special reference unto the time of the thousand years, when Christ shall be on the Earth.

2. How many souls were in Heaven before *Abel* came thither? So many shall there be when the thousand years begin, and while they are. And how many shall be left in Heaven when the day of Judgement shall begin, and be; so many shall be there when the thousand years shall begin, and be; and no more, for they are one and the same.

Obj&. 9. *This opinion implys a threefold coming of Christ, the first when he came to take flesh, the second when he comes to take, receive, and enter upon his kingdom, the third when he shall come to judge, to conclude, and end the world.*

Answ. This opinion owns but two comings of Christ, and as the Scripture, so this opinion knows no more. The first at his Incarnation. The second at this Great day of Judgment, the third I know not, for the thousand years are, *durante & currente die judicii*, the day of Judgement continuing and running on. His first coming but one, and takes into it all

the

the time of his stay upon Earth: And his second coming is but one, and takes in all the time of his staying and reigning with them, and he ascends not till he hath conquered all his, and his peoples enemies, *Gog*, and *Magog*, Devil, Death and all; and so when all is done, and death and hell cast into the Lake of fire and brimstone, he endeth the world, and himself and Saints ascend to Heaven, and he delivers up the Kingdom to the Father, and so from thenceforth God will be all in all for ever. 1 *Cor.* 15. 23. to 27.

Object. *The Saints in* [illegible] *perfect blisse, but if they* [illegible] *must then be subject to calamities again.*

Answ. 1. What calamity did the Angels suffer when they descended to the Earth to converse with *Abraham* and *Lot*? *Gen.* 18. I suppose not any.

2. What calamity suffered *Moses* and *Elias*, when they appeared with Christ on the Mount? *Matt.* 17. And talked with Jesus in reference to his sufferings.

3. What calamity suffered Christ when he abode on the earth forty days?

4. What calamity suffer the souls in Heaven without their bodies? Such calamities shall they suffer on Earth in their bodies, and none other.

5. Lastly,

5. Lastly, what makes Heaven a happy place? But because the throne of Christ is there. Now let Christ withdraw his throne from thence unto the earth, as we say he will all the time of the thousand years, and Earth shall become Heaven?

Object. 11. *But is not the Earth in Scripture said to be a place of tribulation, here in this world? See* John 16. 33. ἐν τῷ κόσμῳ θλῖψιν ἔχετε. *In the world ye shall have tribulation. So* Acts 14. 22. *And that we must through much tribulation enter into the Kingdom of God. How then can the world become so h[illegible]*

Ans. The Earth is the place of tribulation to the Saints in the world, until the day of Judgement: But that the Saints shall have tribulation, in, and during the day of judgement, I never read it in Scripture, but the contrary. 2 *Thes.* 1. 6, 7. It is a righteous thing with God, to recompence tribulation to them that trouble you, and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven, &c. Rest with us, rest from sufferings and tribulations.

2. Both those texts before named, are to be understood of the condition of the Saints here upon Earth before death: But that the *Saints* should have tribulation after the resurrection of their bodies, though they be on Earth, is

neither the meaning of those texts, nor can the world bring any such thing to pass.

3. Both those forecited texts, are to be understood with intermination. Now God will have the thousand years, to be a time of perfect and compleat intermination to the New *Jerusalem*, or camp of the Saints: For the Tabernacle of God shall be with them, and God shall wipe away all tears from their eyes, and there shall be (among them) no more death, neither sorrow, nor crying, neither shall there be any more pain, *Rev.* 21. 3, 4. It will also be a time of far more perfect and compleat intermination to the other Saints, who are in a state of mortality, and are called *Rev.* 21. 24. the Nations that are saved, and walk in the light of it, then ever the sun saw, or the people of God enjoyed before. Now that those texts are to be (as I said) understood with intermination is manifest, by that rest which sometime the Church had. As *Acts* 9. 31. Then had the Churches rest throughout all *Judea*, and *Galilee*, and *Samaria*, &c. So also in *Solomons* time, 1 *Kings* 4 25. (whose peaceful time was a type of the peace, rest, and quiet we are speaking of) we see what an abundance of quiet they enjoyed, for the text saith: Judah and *Israel dwelt safely, every man under his vine*, and

under

under his figtree, from Dan, *even to Beersheba, all the days of* Solomon. If such were the peace of *Solomon* who was but a type: what is like to be the peace of the Church under the antitype, who is a King, as of Righteousness, so of peace; as it is said of *Melchizedeck* another type.

4. Tribulation is not essential to the Earth, but accidental only; and if Christ be pleased to make that a place of happiness to the saints, which is now a place of misery, let no mans eye be evil because Christs is good.

5. What is meant by the Earth in this question? Not the Earth unreformed and unrenewed, but reformed and renewed, as it shall be at the day of Judgement. The former is a place of misery procured by the first *Adam*, the second is a place of happiness, for that time, procured by the second *Adam*, Jesus Christ.

Object. 12. *The reign of this Saints everlasting in Heaven, therefore it is not temporary upon the Earth, as this opinion imply's*, Math. 5. 10. 2 Tim. 4. 18.

Answ. The reign of the Saints is in both places, though not at one and the same time, but at distinct and diverse times, succeeding one another.

1 If we speak of the time before the day of Judg-

ment, the souls of the Saints departed are in Heaven; and they live with Christ in blisse, though (as I have before proved) not in perfect blisse, and they shall there continue till the day of Judgement, at the beginning whereof the thousand years begin and not before.

2. If we speak of the time during the day of Judgement, we say that the souls of the Saints shall remove from Heaven, as Christ himself shall, and be united to their bodies, and shall remain with Christ on Earth, till the great day of Judgement be ended, which ends not till the thousand years be also ended.

3. If we speak of the time after the day of Judgment is ended, we say that the Saints shall remove from Earth to Heaven, where they shall remain for ever with Christ. Thus we see the reign of the Saints is at several times in both places.

Object. 13. *We read Exod.* 34. 30. *That when* Aaron *and all the children of Israel saw* Moses, *behold the skin of his face shone, and they were afraid to come nigh him. Even so if the Saints should live again on the Earth, with and in their glorified bodies, we should do, and be the like, viz. afraid to come near them. And so there could be no communion between their glorified bodies and ours.*

Answ. 1. Were not the bodies that the Angels had

had glorious bodies? yet *Abraham* and *Lot*, were not afraid to come nigh them, *Gen.* 18. 2. He ran to meet them, So *Gen.* 19. 2.

2. Were not the bodies of *Moses* and *Elias* glorified bodies? when they appeared to Christ on the Mount, and yet the Disciples could endure their presence *Matth.* 17. 4.

3. Was not Christs body glorified after his Resurrection? yet his Disciples could converse with him, and he with them, as the Evangelists declare, *Matth.* 28. *Marke* 16. *Luke* 24. *John* 20. 21. All testifying the frequent appearing of Christ to his Disciples.

4. As *Moses* put a veil over his face while he was talking with them, so that his face did not offend them: So the Saints can hide their glory, (as Christ did (a) his resurrection,) so as that it shall not be offensive to the godly mortal saints; And they can again manifest their glory at their pleasure, so as it shall be a terror to the wicked. Can we think that such a little silly creature as the λαμπυρὶς, *vitedula*, or glow-worms, shall at her pleasure withdraw, or cause her pretty spark in the dark to glister: and shall not those raised glorious Saints much more at their pleasure withdraw, or cause their glory to appear, as an occasion for either shall require.

(a) *Marke* 16 12. *Luk.* 24. 16.

Object. 14. *This opinion doth imply that in this visible Monarchy, Christ shall change all worldly customs, and pull down all kingly power, and greatness, (how just soever) and set up a new way of Government, so as that there shall be no other Lords but as it is written,* Isai. 2. 11. and *ver.* 17. And the loftinesse of man shall be bowed down, and the haughtines of men shall be made low, and the Lord alone shall be exalted in that day.

Ans. 1. I hope this is not the cause why great ones are so loth to hear of this opinion, for the counsel of God shall stand, and every jod and tittle of his word be fulfilled; whether we believe it, and they receive it, yea or no.

2 We read 1 *John* 5. 19. that the whole world lyeth in wickednes; and if Christ should change the custome of this wicked world, and set up better in their room and place, why should any godly man be against that? It is enough for the wicked of the World, *Luke* 19. 14. to say we will not have this man to reign over us.

3. And if Christ shall take the Kingdoms of the world into his own hands, he doth no man wrong herein, for God hath made him heire of all things, *Heb.* 1. 2. and he is King of Kings *Rev.* 19. 10. Therefore all Kings and Princes of the world, must be content to resign

their

their Crowns and Scepters into his hand, and lay them down at his feet when he calls for them; as the four and twenty Elders did, *Rev.* 4. 10.

4. Whereas it is said Christ shall put down all kingly power and greatness, it is false, if they mean to exclude the Saints thereby: for the Saints shall live and reign with him. And they shall be Priests of God and of Christ, and shall reign a thousand years, not in coordination with him, but in subordination to him, as the text implies.

Obj. 15. *This opinion doth not only imply the Conversion* (*which some Divines have granted, and believed*) *but* (*which others have doubted*) *the total reduction of the twelve tribes of Israel and* Judah *into their own Land again.*

Answ. Upon what grounds this can rationally be doubted (I confess) I see not: For the Scripture seems to me very plain, not only for their return or reduction in the general, than it shall be so: but also tells us many particulars about it.

1 I say the Scripture tells us plainly in the general that it shall be so, that they shall be brought into their own Land again. For this see these Scriptures, *Isai.* 33. 20. *Look upon* Zion *the City of our solemnities: thine eyes SHALL see* Jerusalem *a quiet habitation, a tabernacle that*

shall not be taken down, nor one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken, ver. 17. *thine eyes shall see the King*, (viz. Christ) *in his beauty, they shall behold the Land that is very far off.* v. ult. *And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.* Jer. 31. 27, 28. *Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. And I will make a new Covenant with the house of Israel and with the house of Judah*, &c. Read (I pray you) the rest, and consider these expressions well; I will thank any man to tell me, and prove it, when every jod and tittle of these and such like texts, were since those Prophecies, fulfilled: If they have not, I am sure they shall, for Christ (the truth) hath told me so, *Matt.* 5. 18. *Verily I say unto you, till Heaven and Earth passe, one jot, or one tittle shall in no wise passe from the Law, till all be fulfilled.* But to go on, see *Ezek.* 37. 11, 12. *Then he said unto me, Son of man, these bones are the whole house of Israel: Behold they say, our bones are dried; and our hope is lost, we are cut off for our parts. Therefore Prophecy, and say unto them, thus*

saith

ſaith the Lord God, behold, O my people, I will open your graves, and cauſe you to come up out of your graves, and bring you into the Land of Iſrael. Moreover take thee one ſtick, and write upon it for Judah and for the Children of Iſrael his companions: then take another ſtick, and write upon it for Joſeph, the ſtick of Ephraim and for the houſe of Iſrael his companions, and joyn them one to another into one ſtick, and they ſhall become one in thine hand. And ver. 20. And the ſticks whereon thou writeſt ſhall be in thine hand before their eyes. And ſay unto them, thus ſaith the Lord God, behold I will take the Children of Iſrael, from among the Heathen whither they be gone, and will gather them on every ſide, and bring them into their own Land. And I will make them one Nation in the Land, upon the Mountains of Iſrael, and one King ſhall be King to them all: and they ſhall be no more two Nations, neither ſhall they be divided into two Kingdoms any more at all. And David my ſervant ſhall be King over them, and they all ſhall have one Shepherd, and they ſhall dwell in the Land that I have given unto Jacob my ſervant, wherein your fathers have dwelt, and they ſhall dwel therein, even they and their children, and their childrens children for ever, and my ſervant David [i. e. Chriſt] ſhall be their Prince for ever. Hoſea 3. 4, 5. The Children of Iſrael ſhall abide many days without a King, and without

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a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without a Teraphim. Afterward shall the Children of Israel *return, and seek the Lord their God, and* David *their King, and shall fear the Lord and his goodness in the latter dayes.* Amos 9. 11. 14. 15. See also *Isai.* 11. the whole chapter. So *Hosea* 1. *ult.* *Zach.* 12. And many other places, which for brevity sake I forbear to recite.

2. As the Scripture proves their reduction into their own Land again, so it tells us many particulars about the manner of their conversion and reduction, as for instance.

1. That this conversion and reduction shall be in the height of their misery. when the greatest misery and affliction shall be upon them that ever was since their dispersion, *Dan.* 12. 1. 'At that time shall *Michael*, (i.e Christ) 'stand up, the great Prince, which standeth 'for the children of thy people, and here shall 'be a time of trouble, such as never was since 'there was a Nation, even to that same time: 'and at that time thy people shall be delivered, 'when they shall be dry bones, and all hope 'shall be past with them, so that they shall 'say, our bones are dry, our hope is lost, we 'are cut off for our parts; then those dry bones 'shall live; then God will open their Graves, 'and bring them out of their Graves, &c. *Ezek.*

Zek. 37.11,12. Gods time of love above all other times is, when men lie wallowing in their blood, when their hopes are at the loweſt, then is their deliverance neareſt. In the Mount will God appear, when none is ſhut up or left, then will his own arm bring ſalvation, and be their deliverance; ſo that when he ſhall turn again the captivity of *Zion*, it will appear to them as a dream, *Pſal.* 126. 1. their deliverance being come, when almoſt all hope was gone.

2. That in this converſion and reduction, they ſhall return unto Chriſt and then embrace him. whom they formerly crucified and rejected, ſaying, we will not have this man rule over us: And his blood be upon us and upon our children. But when this time ſhall come, *Iſrael* and *Judah* ſhall be gathered together *Hoſ.* 1.11. (which yet hath never been ſince their rejection) and they ſhall appoint themſelves one head; this head can be none other but Chriſt, whom they ſhall by their own election in that day, appoint to be their Head or King. *It* is true, he was appointed by the Father in his eternal decree, and in the covenant between the Father and the Son before the world was, as appears (*a*) *Pro.* 8 22, 23. and *Pſ* 2.6. But now their hearts ſhall be turned about, and they that rejected

(*a*) The word in both places is נסכתי of נסך, to appoint King: or inaugurate, *regem conſtitui.*

the Covenant of God againſt themſelvs, & would not have him to be their Head, whom the Lord had appointed, now they ſhall chuſe the ſame, and conſent to him; they ſhall appoint to themſelves one Head, and elect for themſelves the ſame Head, *Hoſ.* 3 5. 'They ſhall return and 'ſeek the Lord, and *David* their King, *i.e* They ſhall come to ſeek God, and Chriſt their King in this latter day of their converſion and reduction. 'They ſhall then look on him whom they have pierced, and mourn, and turn to him.

3. The Scripture tels us, that at their converſion and reduction there ſhal be wrought in them a very great and real humiliation. *Jer,* 31. 18. 19. *I have heard* Ephraim mark it, not *Judah*, *bemoaning himſelf*, &c. *Surely after that was turned, I repented; I was aſhamed, yea! even confounded, becauſe I did bear the reproach of my youth* Hoſ. 14 8. Ephraim *ſhall ſay, what have I to do any more with Idols.* Zach. 12. 10. *They ſhall look on him whom they have pierced, and they ſhall mourn for him, and be in bitterneſs,* &c. Jer. 31. 8, 9. *Behold, I will bring them from the North country, and gather them from the coaſts of the Earth, they ſhall come with weeping, and with ſupplications will I lead them to* Zion, *they ſhall come, but they ſhall come with weeping and ſupplications,* &c. But is not this ſpoken of their return from *Babylon*? How can it? did they come out of Captivity weeping? and looking on him whom they had

had pierced, when as then they had not pierced him. It cannot be meant immediately and ultimately of that return, though there are different degrees of the accomplishment of Prophecies. But if we look a little back to *ver.* 1. we shall find another argument. At the same time, saith the Lord, *I will be a God to all the families of Israel, and they shall be my people.* The ten Tribes, or as the phrase is, all the families of *Israel*, did never yet return out of their captivity unto this day. There were indeed two tribes who returned from *Babylon*, but we no where ever read of the returning of the ten tribes, but we read that they shall return. And as they went into captivity with weeping: so with weeping they shall return.

4. The Scripture seems to speak of their conversion and reduction, as if it should be in an extraordinary way; Not by the preaching of the Gospel, as the Gentile Churches were brought in unto the Lord, but by light, and by a visible appearance of the Lord Jesus to them. I will not be positive in it, but set before the Reader some Scriptures that seem to speak so much, *Zach.* 12. 10. 'And they shall look upon 'me (*a*) whom they 'have pierced, and mourn, &c. This seems to be a real ocular looking upon, and be-

(*a*) והביטו אלי *Aspicient ad me. Significat partem anteriorem a capite usque ad ventrem inclinare ad intuendum aliquid.*

beholding Christ, for so much is contained in the Verb here used, and not barely a spiritual looking upon him by the eye of faith, such as the Holy Ghost, *John* 6.40. calls a seeing of the Son of man, and believing, &c. but a bodily vision, and a seeing him with bodily eyes. So *Dan* 7.13. 'And I saw in the night visions, and 'behold one like the Son of man came with the 'Clouds of Heaven, and came to the Ancient 'of dayes, and they brought him near before 'him. And he came (as we may see in the following words) to receive and enter upon his Kingdom. But what Kingdom? sure his Davidical Kingdom, now to sit upon the Throne of his father *David*. When Christ receives and enters upon this Kingdom, it is not like to his entrance upon his spiritual and providential Kingdom, that was done in a more spiritual manner, by his Session at Gods right hand, *Psal.* 110.1. But upon the administration of this Kingdom, he enters in a more humane manner, or as a man actually, when the four great and strange Beasts, *Dan.* 7. *princip.* or Beastly Monarchs are destroyed: Then he comes in the Clouds of Heaven, *v.* 13. And they bring him to the Ancient of dayes: It is true. God coming in the Clouds, and his riding upon the Clouds, notes out the eminent, visible and glorious appearing of his Majesty. But this

this is the appearing of the Son of man in the clouds, and the coming of the Son of man with the clouds, which (I conceive) is not to be found in Scripture, but when it denotes the coming of the Lord Jesus at the last day to Judgment, whose appearance is visible, and then doth he receive dominion, and glory, and a Kingdom, that all people, nations and languages should serve him: And then, I conceive, (I speak it with submission to better Judgments) will be that great conversion of *Israel* and *Judah* so much spoken of in Scripture, then shall be fulfilled what is here spoken, 'they 'shall look upon him whom they have pierced, &c. Mr. *Mede* favours this, whose words are these. 'The Jews (saith he) are not to be con-'verted unto Christ, by such means as were the 'rest of the Nations, by the Ministry of Preach-'ers sent unto them; but by the Revelation of 'the Lord Jesus in his glory from Heaven. When 'they shall say, not (as when they saw him in 'his humilitie) crucifie him; but blessed is he 'that cometh in the Name of the Lord. Whose 'coming then shall be as the lightning out of 'the East shining into the West: and the Sign 'of the Son of man shall appear in the clouds of 'Heaven; and every eye shall see him, even of 'those which pierced him, and shall lament with 'the spirit of grace and supplication, for their

so

'so long and so shameful unbelief of their so merciful Redeemer. So far Mr. *Mede*, Mat. 24.30,31. *Then shall appear the Sign of the Son of man in Heaven, and then shall ye see the Son of man coming in the clouds*: happily this may be as to and for the great conversion of the Jewes. *Paul* was converted by an appearance of Christ to him, it is possible the Jewes may be converted by the same way.

5. The Scripture holds forth also, that the manner of their Conversion, and reduction into their own Land again, shall be exceeding eminent and glorious, to the admiration of all Nations, that it may be seen how the Lord hath honoured them, *Isa.* 60. 1. *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee*, Hosea 1.11. *Great shall be the day of Jezreel. It shall be a glorious day to them, that shall make them honourable in the eyes of all the Nations upon earth*, Zach 8 23. *Ten men shall take hold in that day, out of all Languages of the Nations, of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you*, Psal. 102. 16. *When the Lord shall build up Zion, he shall appear in his glory*: They have had, and shall have glorious appearances of him, such as no people ever had: And this shall make them to be the desire of all people. As they have been an abject

ject miſerable people for a long time, ſo when God ſhall turn their captivity as ſtreams in the South, their glory ſhall excel.

6. The Scripture alſo tells us the time of their calling, *viz.* when the fulneſs of the Gentiles is come in, blindneſſe ſo long hapned unto them, and ſhall no longer. For ſoſt. Paul witneſſeth, *Rom.* 11.25,26. *For I would not, Brethren, that ye ſhould be ignorant of this myſtery, that blindneſſe in part is hapned to Iſrael, until the fulneſſe of the Gentiles be come in; and ſo all Iſrael ſhall be ſaved.* So likewiſe Chriſt, *Luke* 21.24. *And Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.* But what is the τὸ πλήρωμα τῶν ἐθνῶν, fulneſſe of the Gentiles. And theſe καιροὶ ἐθνῶν, times of the Gentiles? I anſwer, the times of the Gentiles, (the fulneſſe whereof muſt be accompliſhed, before the full converſion and reduction of the Jews into their own land,) ſeems to be no other then the times wherein the Gentiles ſhould have dominion, with the miſery and ſubjection of the Jewiſh Nation, ſet forth in the viſion of a fourfold image, *Dan.* 2. and four Beaſts, *Dan.* 7 which are the four Monarchies, the Babylonian, Perſian, Greek and Roman. The firſt began with the firſt captivity of the Jewiſh Nation, and through the times of all the reſt, they ſhould be in ſubjection, or

in a worse state under them. But when their times shall be ended, accomplished and fulfilled, then saith *Daniel*, *the Saints of the most High shall take the Kingdom, and possess the Kingdom for ever and ever*, that is, there shall be no more Kingdoms after it; but it shall continue, as long as the world shall endure. Three of these Monarchies were past, when our Saviour and *Paul* spoke, and the fourth was well entred. If then by Saints there be meant the Jews, as well as other Christians, as questionless they are not excluded but included, then it is plain enough, that is the time of their full and compleat reduction and conversion. I have said full and compleat because I apprehend it possible, yea, very probable, that some before that time shall be converted, and many more gathered together; yea, and for ought I know they may have some battels with the Grand Seignieur in order to the recovery of their Land, before the other be. Many other things the Scripture tells us in reference to the calling of the Jews, as *Ezek.* 32. 27. *Ezek.* 48. *ult. That there shall be among them a glorious Church, in which the Presence of the Lord shall dwell, so that the name of their City shall be called from that day Jehovashamma, the Lord is there, for the Tabernacle of God will be with them, and dwell with them. That they shall have the purest Ordinances, Rivers*

vers of water of life, clear as chrystal; not running with blood, as in dayes of persecution, nor mixed with the fire of contentions, as formerly they had too often been wont. That they shall live the exactest discipline, so that all that love and make a lie shall be without; those Eagle-eyed times will soon spie out the member that is rotten, and the sword of discipline keen enough to cut it off. That then the Mountain of the Lords house shall be exalted above the tops of the Mountain, and established in the top of the hills, and all Nations shall flow unto it. That then shall follow great peace, and plenty and prosperity in the Church, and all persecutions either from enemies without, or Tyrants within, shall come to an end. I say these, and many other things the Scripture tells us in reference to the Jews; but I forbear to speak of them here, because I shall speak of them elsewhere, with a reference to the whole Church, and not the Jews only.

Object. 16. *This Opinion implies a fulnesse of all temporal blessings, as Riches, Honours, long life, a freedom from all afflictions, &c. under this Kingdom.*

Answ. 1. Though some have spoken of a fulnesse of all temporal blessings in the Millenary Kingdom; yet they do not hereby mean a Jewish or Mahumetan Paradise, as is (by some)

some) falsely and uncharitably suggested: But they mean hereby peace, safety, riches, health, long life, or what else was enjoyed under any Kingdom, or can be had in the world, or may any way make their lives more comfortable, yet *Without sin.* Mark the words, without sin, in the having of them. This is all they mean by temporal blessings, and the sinful abuse of the creature.

2. To think the *Saints* the subjects of this Kingdom, if they have these temporal blessings, shall abuse them to those carnal pleasures of bed and board, (which have been dreamed of by sensual Turks and Talmudists) is to unsaint them, and to make them vile gluttons, and unclean persons; contrary to what the Word of God saith of such persons, *Rom.* 8. 5. *They that are after the flesh, do minde the things of the flesh: But they that are after the Spirit, the things of the Spirit.* So also 1 *Tim.* 4. 5. Also *Tit.* 1. 15. And *Rom.* 8. 13, 14. And in other places.

3. They that make this Objection, would make men believe that sensuality is pleaded for in this question, but that is but an abuse, both to the Assertors hereof, and to the question it self, for sensuality is not pleaded for, but it is indeed holiness that they of this opinion plead for, which is so much by most exploded, yea! derided

derided and hated at this day in the world, who cannot abide to hear of the Saints reigning on Earth with Christ a thousand years, for then would be such a time, & such a height and measure of holiness on earth as never was before, and never entred into the hearts of men to conceive of, and this in reality is that they cannot endure, but it is a death to them to hear of.

4. Suppose that some men have dreamed, or should, of carnal pleasure, as Turks and sensual Talmudists have done; yet if we will know the minde of God in the matter, we ought to look what God aimeth at in this Kingdom, and not what sensual dreamers have said, or aim at. Now what God aimeth at in this Kingdom, most evidently appears in Scripture to be a time of holiness and reformation, a time of peace and purity, a Kingdom of Saints and sincere Worshippers, who may worship him in spirit and in truth, according to his own appointment, and give him the service which he himself requires. And this is it we are to look after in the Kingdom of this question, we are to think what holiness, what righteousness, what purity, what piety, what sincerity, what heavenly-mindedness, what knowledge of God, what Orthodoxity, what pure worshipping of God, &c. shall be in this

Kingdom, and not to talk of ſenſuality and carnal pleaſures, and ſo corrupt the point, by making a vile and wretched uſe of ſo holy and ſo religious a Kingdom, as the reign of the Saints with Chriſt on earth ſhall be. Certainly this Kingdom is moſt holy and ſacred, or elſe no Kingdom of Chriſt at all, for holineſſe becomes his Kingdom for ever.

5. The reaſon why Chriſt forbids carking and caring for the things of this life, is becauſe they take off the mind from thinking on God ſo often and ſo frequently as we ſhould: And the reaſon why God will have a plenty of temporal and outward bleſſings, in this Kingdom ready at hand, for the uſe of all thoſe that any way ſtand in need of them, is, that the thoughts of his people, their time or ſtrength, may not be taken off from a cloſe attendance upon God, by looking after the things of this world, *Mat.*6,31,32.

6. To ſay or think that temporal bleſſings are not promiſed to the children of the Kingdom, but purely ſpiritual, is againſt the Scripture, 1 *Tim.* 4. 8. *Godlineſſe is profitable to all things, having the Promiſe of the life that now is, and of that which is to come,* Pſal. 34. 10. *The young Lions do lack and ſuffer hunger: but they that ſeek the Lord ſhall not want any good thing,* Matth. 6. 33. *All theſe things ſhall be added*

to

to you, Rev. 21.24. *And the Kings of the Earth do bring their glory and honour into it.* Those that need these blessings (as the Nations of them that are saved, and walk in the light of the *New Jerusalem*, will) have the promise of them.

7. To say that temporal blessings are not proper for the fruition of Saints, is to wrong the Saints of their right, for they only have a proper right from God to them, which the wicked of the world have not, 1 Cor. 3 22, 23.

8. Though the worst of men may have these outward enjoyments for the present, and the best men want them, whereof we see an Example in *Dives* and *Lazarus*, yet it shall not alwayes be so: for in the time of this Kingdom the best shall have them, and the worst shall want them. *Zach.* 14 17 18.

9. Though the Kingdom of God is not meat and drink, as *Paul* saith, *Rom.* 14.17. in respect of its essentials, yet it is not without meat and drink in respect of additionals, as that known place doth testifie, *Mat.* 6.33.

10. Though temporal blessings are now but for a moment, many times; yet are they blessings while they are enjoyed; and though the grief of their cessation may more then counterpoise the contentment of their fruition, to them that lose them; yet it is very clear the Saints

Saints shall enjoy them in this Kingdom during life, and shall not lose them, *Ezek.* 34. 26, 27, 28. *And I will make them, and the places round about my hill, a blessing; and I will cause the showre to come down in his season; there shall be showres of blessing. And the tree of the field shall yield her fruit, and the Earth shall yield her increase, and they shall be safe in their Land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the Heathen, neither shall the Beasts, (beastly men) of the Land devoure them, but they shall dwell safely, and none shall make them (any more) afraid,* Ezek 36. 28, 29, 30. *I will also save you from all your uncleannesses, and I will call for the corne, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the Heathen.* And many other places.

11. Though long life will keep a man from Heaven whilest it lasteth, yet it is counted for a blessing in the word of God to have it. In *Exod.* 20. 12. It is promised as the reward of obedience to the fifth Commandement. And *Paul* tells us, *Ephes.* 6. 2, 3. That this is the first Commandment with promise, that

that it may be well with thee, and that thou mayest live long on the Earth. *Psal.* 91. 16. *With long life will I satisfie him, and shew him my salvation.* Prov. 16. 31. *A hoary head is a crown of Glory, being found in the way of Righteousness.* Is it a blessing, a reward, and a crown now? and would it be a judgement then? sure I am, had God thought so, he would never have made a promise of it to his people, as he doth, *Isai.* 65. 20. *There shall be no more thence an infant of days, nor an old man that hath not filled up his days;* and ver. 22. *As the days of a tree are the days of my people, and mine Elect shall long injoy the work of their hands.*

12 Lastly though long life be one of the priviledges of this Kingdom, yet there shal be death (*I* conceive) at last; that is, to the Nations that are saved, and walk in the Light of the New *Jerusalem*, but not to the camp of the glorified Saints, or (which is all one) the New *Jerusalem*. And (though this is controverted by some) that this is so, apears (*ni fallor*) plainly thus

1. That those, whose souls descend and come down with Christ, and are reunited to their bodies, and are literally and properly the raised Saints, who are raised in the morning of this יום דינא רבא or ἡμέρα μεγάλης κρίσεως, Great day of Judgement, or beginning of the thousand years, and are that company, who are called the

the New Jerusalem, and camp of the Saints, that these shall die no more, may be taken (I think) on all hands, *pro confesso*, as a thing granted, which is also proved, *Rev.* 21. 4. *And God shall wipe away all tears from their eyes, and* THERE *shall be no more* DEATH, *neither sorrow, nor crying, neither shall there be any more pain, all which are applicable to them, but not to the other.*

2. The other therfore, who came not down with Christ, but are upon the Earth, and are called the Nations that are saved, and walk in the light, or by the direction of the former, they, as also all who shall afterwards be converted during this Kingdom, have sin, and pain, and tears, and Kings, and Ordinances, and eat, and drink, and are mortal, and die, *&c.* Now that they die (for this I think will be most questioned by some) is plainly hinted by the Prophet *Isaiah chap.* 65. 20. *The child shall die an hundred years old*; it is beyond doubt that he is speaking of this Kingdom, and though he tells us of a long life, where he that lives the least, or but a little time comparatively, shall live an hundred years; yet he owns death in this Kingdom for all that, the child shall die a hundred years old. Also the Apostle *Paul* tells us, 1 *Cor.* 15. 26. Ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. That the last enemy that shall be destroyed is death; Now

Now *Gog* and *Magog* shall be destroyed at, or after the end of the thousand years, therefore death, which is the last enemy to be destroyed, cannot be destroyed a thousand years before, but is destroyed after the destruction of *Gog* and *Magog*, when the thousand years are ended or finished.

Object. 17. This Opinion makes the living Saints mortal; but the Apostle saith, 1 *Thes.* 4. 17. *That they shall be caught up, and be ever with the Lord, now if the living Saints (I mean those that are found alive at Christs coming) be caught up and changed, (which is something equivalent to death, and states them in immortality) and be ever with the Lord, how can they and their posterity be in a state of mortality for a thousand years, how can these things hold together?*

Answ. This Objection (I confesse) hath seemed hard to some, and is urged as unanswerable by others: and Reverend *Dr. Twisse*, (in Mr. *Mede's Diatribæ part.* 4 *pag.* 472.) having propounded and answered nine Objections against this opinion, propounds this in the tenth and last place, and leaves it unanswered, as not knowing what could be said to it, whereupon Mr. *Mede* takes it for Tythe, and answers it, whose Answers you may please to see and peruse, they are *eodem l. p.* 473. I conceive, (submitting my opinion still to better judgments in this

this mystery) that the plain and true answer is this; those of Gods people, that are alive at Christs coming, those shall be caught up, together with the raised Saints, (which shall be don in a moment, in the twinkling of an eye, at the sound of the Trumpet of the initiation of that great day, for this is not the last trump, or the trumpet of consummation) and be changed, and so put into a state of immortality, and neither marry, nor have posterity, nor die, but be as the Angels, and therefore they are not meant by the Nations that are saved, that walk in the light thereof: But you will say, who are they then? I answer, that when Christ shall thus gloriously manifest himself in person to the world, for his people, and against his enemies, and shall have destroyed the most part of those that oppose him by far, at that great Armageddon battel; I say then, there shall and will be a mighty conversion of very many of those who see these things, being such wonders as men never saw before: Yea, and all or most of those few that escape destruction at that great Armageddon battel, being converted, shall go and preach the strange things of that day and time, to the Nations who are afar off, and have not seen and heard them; and of these when they shall have heard those things, shall very many be converted: and these are the

Nations

Nations of them that are saved: who are mortal, and eat, and drink, and have Kings, and Ordinances, and marry, and have children, and their children are all taught of God. And many will be converted to God within the thousand years, all these walk in the light of the New Jerusalem, and these Kings bring their glory and honour to it, and take directions from it. And then when the thousand years are ended comes the battel of *Gog* and *Magog*, and the last and general Judgment, then sounds the last Trumpet, (which is, as I said before, the Trumpet of consummation, as the other was of the initiation of that great day) and they that are then found alive shall be changed as before, and Christ makes an end of his Kingdom, after the separation, sentence, and execution, delivering up the Kingdom to the father, that God may be all in all thenceforth for ever. This Answer (if I be not deceived) cuts the ham-strings of this objection, if it self be good; and there are but two things (I think) to be cleared to make it passeable, 1. That the Rapture of the Saints, 2. That the Trumpets are such, as in this predication they are said to be: a word therefore to these.

1. This Rapture of the Saints that are alive at Christs coming, must be (*I* think) in the beginning of the thousand years, for they shall meet

meet the Lord in the aire, which cannot be meant of the end of the thousand years, for then Christ is on the Earth with them; so that although πρῶτον and ἔπειτα first and then, may admit a great distance of time, as Mr. *Mede* saith in his first answer to this objection, yet I see not how it can do so here. And if (as he saith in his fourth Answer) this Rapture should be to preserve the *Saints* from that great Conflagration of the Earth, and the works thereof, 2 *Pet.* 3. 10. that is also held to be in the beginning of the thousand years, in the Armageddon battel, before the New Heavens and New Earth. And that this Rapture should be without their change, and stating in immortality, *I* think hardly any man will say, for they are thenceforth ever with the Lord on Earth, during the thousand years, and in Heaven ever afterwards; *Ergo*, they neither marry, nor multiplie, nor die any more, but are as the Angels, and therefore are none of the Nations that are said to be saved, and walk in the light of the New *Jerusalem*, *Rev* 21. 24.

2. But the greatest question will be about the two Trumpets, the one of initiation or inchoation of the thousand years; the other of consummation in the end of the thousand years, or rather some time after, (*Rev.* 20. 9.) to wit, when *Gog* and *Magog*'s attempts are over, and their

their armies burnt with the fire that falls from Heaven and consumes them; for then doth the last Trumpet sound. Now that this is so, I humbly offer what follows for the clearing of it.

1. Because all the dead are said to be raised at the sound of the Trumper, now, as we have already heard, they are raised at two distinct different times, therefore there must be two distinct and different trumpets, for otherwise some should be raised with the sound of the trumpet, and the rest without, which *I* think hardly any man will affirm or grant.

2. Because the text tells us (*1 Thes.* 4. 16. *1 Cor.* 15. 52.) of a trumpet, and the last trumpet, which seem to be distinguished one from another, for the last trumpet must necessarily be understood in opposition to a former of the som kind: and whereas some have taken this last trump to be the seventh Apocalyptick trumpet *Rev.* 11. 15. and so called the last in opposition to the former six, that cannot be, because those are judicial trumpets, but these are of another kind, and have a distinct use and end from the former.

Object. 18. *Our Creed speaks but of one Resurrection, not of two.*

Answ. 1. So the Creed speaks but of one forgiveness of sins, not of two, and yet one

one man hath his ſinnes forgiven before another, ſo it ſpeaks of but one eternal life, not of two, or ten, or many, yet one man enters into eternal life before another, and indeed every man in his own order, ſo that if there were as many eternal lives diſtinct one from another, as there is orders, or diſtinct times of entring into the ſame, we muſt reckon, not one or two, or ten, but many thouſands; ſo it is with the reſurrection of the dead, one man dies before another, and one man riſeth before another.

2. The Church of Chriſt in her Primitive and pureſt ſtate, taught this without doubt, that the reſurrection of the body is but once and one, and yet in theſe parts, *viz.* of the juſt in their place and order: then of the unjuſt after in their place and order; or as the Apoſtle phraſeth it, 1 *Cor.* 15. 23. Ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι, every one in his own order.

3. All men die but once, yet all men do not die at once; So all men riſe but once, yet all men do not riſe at once, but ſome at one time, ſome at another.

4. When we ſpeak of the firſt and ſecond reſurrection of the body, we mean it either of one body, or of divers, if but of one body, there is but one reſurrection, and no more: But if we ſpeak of divers bodies, whereof one ſort

sort is good, the other bad, and compare the together; and ask the question which shall rise first: the Answer must be, the good shall rise first, and have their part in the first resurrection; and the bad shall not arise until the second resurrection. The rest of the dead lived not again till the one thousand years were ended.

Object. 19. *A spiritual resurrection is before the corporal, and every soul riseth spiritually from the death of sin, before he riseth corporally from the Grave, therefore the spiritual resurrection is the first, and the corporal resurrection from the Grave is the second.*

Answ. 1. If the spiritual resurrection be the first; then why doth *Paul* say, *the dead in Christ shall rise first*, he should have said the dead in Christ shall rise second, for a spiritual resurrection was before it.

2. Though a spiritual resurrection be in some sense before a corporal, yet it is never called the first resurrection in all the Scripture, that title belongs to the resurrection of the body and no other.

3. We may distinguish in this case between a resurrection properly and improperly so called, the first resurrection properly so called is of the body, though a spiritual resurrection improperly, and only analogically so called, precede and go before it.

4. The first resurrection is so called, not absolutely but comparatively, and that not in respect of one body, but divers bodies. Take one and the same body, as for instance (*Peters*) and ask the question what resurrection did befall him first, a spiritual resurrection or a corporal? the answer is, a spiritual: But take we divers bodies, whereof the one sort are just and the other wicked, and compare them together, and ask the question, which of these shall rise first out of their Graves, and the answer must be, the just shal arise before the wicked. And this the Scripture calls the first resurrection, and the resurrection of the just opposed to the unjust.

Object. 20. *If the first resurrection be the resurrection of the body, who hath part therein? not the Saints in general, for the Text speaks of Martyrs only, and yet not the Martyrs only, for then they only should be blessed, which is false.*

Answ. The first resurrection is the resurrection of the body, and all the Saints have part therin, who in a sense are all Martyrs, as well as those who are actually beheaded or killed for the Word of God. See this more largely proved and cleared before. But suppose it true, that that text *Rev.* 20. 4. speaks only of Martyrs (which yet it doth not) in a strict sence, yet other texts speak of all the Saints,

and

and therefore the other Saints besides Martyrs are to be added to, and counted in the number, *Zach.* 14. 5 *And the Lord my God shall come, and ALL the Saints with thee.* 1 *Cor* 15. 23. They that are Christs at his coming. Not only Martyrs in a strict sense, but they be they who they will. so they belong to Christ they that are Christs at his coming, 1 *Thess.* 3. 13. *At the coming of our Lord Jesus Christ with all his Saints.* 1 Thes. 4. 14. *Even so them also which sleep in Iesus, will God bring with him.* And *John Rev.* 5. 9 10. speaking of the priveledg of the Church redeemed by Christs blood, or rather they themseves speaking of it, say, thou hast redeemed us by thy blood out of every kindred and tongue, and people, and nation; and hast made us unto our God, Kings, and Priests, and we shall reign on the Earth. It is not the priviledg of Martyrs only, but of all the *Saints*, who for the sake, and cause of God are killed all the day long and are accounted as sheep for the slaughter, and are slain, if not in effect, yet in affection, and accounted as the off-scouring of all things.

But thus I have briefly endeavoured to remove twenty ordinary and common Objections, which lying in the way have been an occasion to keep some off, from giving any heart or

entertainment to this truth. It may be some will blame me, for dwelling so long (in so short a tract) on objections; but I did it, because *I* know men that are not perswaded of the truth in hand, will raise many. Others perhaps will think of some that I have not named, but yet I hope an answer may be picked out of what hath been said, to them that may be further objected. I have now only a few things more, in so many words to hint, and I shall conclude, leaving the whole to the censure of the Church and people of God.

Note we therefore, that the resurrection of the just in the morning of the day of Judgement, or beginning of the thousand years, is called the first resurrection, not simply and absolutely, as if no other corporal resurrection had gone before it; but the first *secundum quid*, because it is the first to the thousand years reign, and the first in order to the second, which will be universal of all the rest of the dead, in the last Judgment properly and strictly so called. So here are as it were a determination of two resurrections, differing not *specie* in kind, but only *tempore & gradu*, in time and degree. *Specie*, in kind, it is but one resurrection only, of which we say in our Creed, *I believe the resurrection*, not resurrections, for though we hold two degrees, or two times of rising

rising again from the dead, yet we believe (both making but one) but one resurrection. For we believe at the resurrection of Christ, some Saints did rise again, and yet we hold no more but one resurrection, *Mat.* 27. 52. Yet without doubt the Greek Article twice repeated, (Αὕτη ἡ ἀνάστασις ἡ πρώτη) this that resurrection that first hath a singular emphasis to demonstrate some first resurrection known, and spoken of in the writings of the Prophets and Apostles. Of this resurrection of the just *Isaiah* seems to speak, *Isa.* 26. 14. *They are dead, they shall not live: they are deceased, they shall not rise.* Where *vivere* is the same with *resurgere*, and it is meant of the non-resurrection of the unjust, *i. e.* in that resurrection, and therefore it is said on the contrary, and by way of opposition, *vers.* 19. *Thy dead men shall live, together with my dead body shall they arise, Awake, and sing ye that dwell in dust: the earth shall cast out her dead.* Here these dead (say the Annotators on the Bible) are distinguished from those dead before spoken of, *ver.* 14. (יחיו מתיך נבלתי יקומון *vivent mortui tui* [*sicut*] *cadaver meum resurgent*) and are to be referred to the first resurrection, or the resurrection of life, as it is phrased, *John* 5. 29. That is peculiar to the faithful, and opposed to that, *ver.* 14. *Thy dead men shall not live, &c.* They that interpret this of

an Allegorical resurrection, depart from the literal sense, without need or cause, contrary to the rule of any true and genuine interpretation. See also *Jer.* 31. 15. *Rachel weeping for her children, because they are not*, that is because they are killed: it follows, *ver.* 17. *there is hope in thine end* (לאחריתך *in novissimo tuo*) *saith the Lord, that thy children shall come again into their own border, viz.* being raised again from the dead: for it is irrational to interpret this comfort, of any others, then of these concerning whom the Lamentation and Mourning did arise and grow. So *Ezek.* 37. 12, 13. *Therefore prophesie and say unto them, thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up, out of your graves and bring you into the Land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves: And shall put my Spirit into you, and ye shall live, and I shall place you in your own Land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord* See the whole text and context, it is very full and patt to our present purpose, without any interpretation at all. *Dan.* 12. 2. *Many of them that sleep in the dust shall awake, some to everlasting life, and some to everlasting shame and contempt.* That is, the just to life eternal in the first

first resurrection: and the unjust to everlasting shame and contempt in the second resurrection. Yea! *Paul* himself declares this first resurrection. 1 *Thes.* 4. 16. *The dead in Christ shall rise first.* The vulgar translation hath the word, *primi*, but the Greek is, πρῶτον, *primum*, but it comes all to one. And hence *Chrysostom* upon the place saith, *Ante impios resurgent justi, ut sint primi in resurrectione, non tantum dignitate sed tempore*, the just shall rise before the wicked, that they may be first in the resurrection, not onely in dignity but in time. Now if the dead in Christ shall rise first, when shall the wicked rise, but in a second resurrection. And if the resurrection St. *Paul* speaks of, be the resurrection of the body, why is not the resurrection St. *John* speaks of, the resurrection of the body two. And *Paul* tells us plainly 1 *Cor.* 15. 23. *to* 26. that there is an exact order in the resurrection, and that the order is thus, first Christ the first fruits and Captain of our Salvation leads the way, and is the first in order. The second order is, of those that are Christs, of the godly, at his coming: And the third order is of all the rest of the world when the end comes. But I shall leave off to enumerate any further scripture proofs, for the thing seems to me (ever submitting my self to better judge-

ments, and plainer proofs) exceeding clear and plain.

Object. *Yet when all this is done, methinks I hear some say, it is a novelty, surely if it were true, it would have been made known, and been believed before now.*

Solut. To this I answer, I confess the apprehension of novelty is a great prejudice to this truth, and I freely confess, that, that kept me off a long time from closing in with it, but this is but an apprehension, not a reality, for; If Christ himself, and his Apostles, and the Prophets, and the Christian Jews, both before Christ and since, and the Primitive Gentile Christians, were of this opinion, then I hope it is no novelty: but all these were of this opinion, *Ergo*, it is no novelty: *See Medes Diatrib. p.* 4.) that all they were of this opinion, is partly cleared in this small tract, and partly might further, but that I am resolved it shall not swell; and other more learned men have done it. I confess for the one thousand years *Regnum Christi*, reign of Christ, to be silent under the *regnum Antichristi*, it is not at all to be marvelled at, greater far had been the marvel, if they who slew the Martyrs, had owned in the least the Martyrs reign. Can any man I pray you, rationally conceiv, Antichrist and his followers to be persons likely to own

own the reign of Christ and his followers. When all the world wondred after the beast, *Rev.* 13.3,4 (*i.e.* the Pope and his party, that beastly power & and faction) and worshipped the Beast, and cry him up as a non such, saying, who is like him, who is able to make war with him, as they did for one thousand two hundred sixty years, which time (alass) is not yet out, as the sad face of Christendom at this day witnesses, I say then, for Christs reign and Kingdom, to be decryed, yea! almost thrust out of acknowledgement, who can at all wonder. And yet for all this (so far is the opinion from novelty) this *Millennium* hath been fully owned before, yea! and partly under the very reign of Anti-christ. That it was generally owned before, besides what hath been already said, *I* have here (out of many instances which might easily be produced) onely made choice of one more, because it bears so full witnesse to what I have in hand, that it may be *instar omnium*, instead of all others. That great Counsel of *Nice* called by *Constantine* the Great, besides their definition of faith, and Canons Ecclesiastical, set forth certain Διατυπωσεις Εκκλησιαστικαι, that is, forms of Ecclesiastical Doctrine, some of these are recorded by *Gelasius Gyzicenus* in his *Historia actorum concilii Niceni* Amongst these there is this *formula*, for the doctrine of the state of the resurrection

resurrection, the which (that I may do them no wrong) I shall here give in their own words. Μακρότερος ὁ κόσμος ἐγένετο διὰ τὴν προγνωσιν. προέγνω γὰρ ὁ Θεὸς ὅτι ἁμαρτήσει ὁ ἄνθρωπος. Διὰ τοῦτο καινὸς οὐρανὸς καὶ καινὴν γῆν προσδοκῶμεν κατὰ τὰ ἱερὰ γράμματα, φαινομένης ἡμῖν τῆς ἐπιφανείας τῦ βασιλείας τῦ μεγάλυ Θεῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστῦ. καὶ τότε παραλήψονται, καθὰ φησι Δανιὴλ, τὴν βασιλείαν ἅγιοι ὑψίστυ. καὶ ἔσαι ἡ γῆ καθαρὰ, ἁγία, γῆ ζώντων καὶ ὐ νεκρῶν, (Ἣν προεωρακὼς Δαβὶδ τῷ τῆς πίστεως ὀφθαλμῷ βοᾷ, πιστεύω τᾶ ἰδεῖν τὰ ἀγαθὰ κυρίυ ἐν γῆ ζώντων) γῆ πραέων καὶ ταπεινῶν. Μακάριοι γὰρ φησι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσυσι τὴν γῆν. Καὶ ὁ μεσήτυτης, καὶ πατήσυσι αὐτὴν φησὶ, πόδες πραέων καὶ ταπεινῶν. Which in English (for that by most is best understood) runs thus.

* By sin the knowledge of good and evil.

*The World is made worse by *foreknowledge, for God foresaw that man would sin. Therefore we expect New Heavens, and a New Earth, according to the holy Scriptures, when the Apparition and Kingdom of the great God and our Saviour Jesus Christ shall shine forth. And then, as Daniel saith, shall the Saints of the most High take the Kingdom. And there shall be a pure holy Land, a Land of the living and not of the dead: (which David foreseeing by the eye of faith, cries, I believe to see the goodness of the Lord in the Land of the*

the living.) A Land of the meek and humble. For blessed saith he (i. e. Christ) are the meek for they shall inherit the earth. And the Prophet, and the feet of the Meek and Humble shall tread it. Judg by this, notwithstanding fifty years opposition) how powerful the Chiliastical party yet was, at the time of, and in that Councel.

That this hath been owned, even under the reign of Antichrist, appears (amongst many other instances that might be given) by that Catechism set forth in King *Edwards* time, and by him Authorised *May* 20. in the last year of his Reign, where the two first Petitions of the Lords Prayer are explicated in this manner. The Dialogue is between the *Magister* and *Auditor*. Upon these words *sanctificetur nomen tuum*. *Auditor secundo loco petimus, ut adveniat regnum ejus. Adhuc enim non videmus res omnes Christo esse subjectas: non videmus ut lapis de monte abscissus sit sine opere humano, qui contrivit & in nihil redegit statuam descriptam à Daniele: Ut Petra sola, qui est Christus, occupet & obineat totius mundi imperium à Patre concessum. Adhuc Antichristus non est occisus, quòsit, ut nos desideremus & precemur, ut id tandem aliquando contingat & impleatur: utque solus Christus regnet cum suis sanctis secundum divinas promissiones: utque vivat & dominetur in mundo juxta sancti Evangelii decreta, non autem juxta Traditiones & leges hominum & volun-*

voluntatem Tyrannorum mundi. M. Faxit Deus ut regnum ejus adveniat quam citissimè. That is, in the second place we beg, that his Kingdom may come, for as yet we do not see all things to be subjected to Christ: we do not see that the stone is cut out of the mountain without hands, which bruiseth and brings to nothing the *Image* described by *Daniel*; that the Rock alone, which is Christ, may occupie and obtain the Empire of the whole world, granted him by his father. As yet Antichrist is not slain, whence it comes to pass, that we desire and pray, that that once at last may happen and be fulfilled, that Christ alone may reign with his *Saints*, according to his divine promises: And that he may live and govern in the world, according to the decrees of the holy Gospel, and not after the traditions and lawes of men, and the will of the Tyrants of the world. M. God grant that his Kingdom may come very speedily, thus far that. In the same Catechism, there are many other passages to the same purpose, by all which it appears (as *I* said before, that both before and under Antichrist, (where his yoke hath been but a little shaken off) this opinion hath been owned and believed, *ergo* is no novelty.

Quest. 'But lastly, some (it may be) will 'ask, when shall this glorious and spiritual 'reign

reign of Christ with his Saints on Earth begin?

Answ. The beginning of this thousand years is not to be fetched from any strange or imaginary ground; or from the aptness of some other explication or accommodation of the place, (*Rev.* 20.4.) but from the innate characters and circumstances in the Text, plainly laid down, and to be gathered from the text and context. We therefore say, that these thousand years of Satans binding, and the Saints reigning, must take their beginning from, and after the destruction of the Beast, (*i. e.* the Pope) in the second coming of Christ, which was last mentioned, *Rev.* 19.20,21.

1. The thousand years begins not till after the ceasing of the worship of the Beast. For it is promised to all those (amongst others) as a reward, who had been faithful unto Christ, in the time of that horrible Apostacy, and had not worshipped the Beast, or his Image. But the worship of the Beast ceased not, till he himself ceased, as appears, *Rev.* 19.20,21. For as long as he was in place and power, there were always such (and those not a few) as did worship him, whose names were not written in the book of life, (*Rev.* 13.8.) Therefore their opinion is very weak, who hold that the Beast, and his Image, and his Worshippers,

pers, are in whole, or part, within the thousand years; when the beginning and continuance of the thousand years, is promised to them that did not worship the Beast, nor receive his mark.

2. The thousand years do follow the thrones that were set for the Saints reign, *v.*4. But the thrones (as hath been already shewed) were to be set at the second coming of Christ, after the destruction of the great Antichrist, who being overcom, the Saints may quietly reign.

3. The thousand years follows the Dragons deceiving the Nations by Antichrist, which did not cease till Antichrist himself was destroyed, for it is expressly said (*Rev.*20.3.) that he may not seduce the Nations any more, *viz.* as he had seduced them, during the time of his being and reigning in the world. For the words (no more) must needs relate to that deceiving, mentioned in the words immediately preceding, which deception was the deceiving by Antichrist, as appears *Rev.*19.20. The Beast and false prophet which deceived them that received the mark of the Beast, &c.

4 The thousand years begins from the binding of Satan, *v.*2. which binding is not partial and inchoate, as it was in the first coming of Christ, *Mat.* 12 29. but comparatively total and perfect, which is not to be hoped for till

till the final destruction of Antichrist, for it is expressly said, *ver.* 3. *That the Angel bound him and cast him into the bottomless pit, and shut him up, and set a seal upon him.* Which words do evidently shew a full bondage, whereby he is so straitly bound, shut up and kept in the bottomless pit, as in his prison, that there is no possibility for him to get out, which yet is not fulfilled. For out of the bottomless which then was open, not shut and sealed, *chap.* 9. 2. Satan brings forth smoak, and in the smoak Locusts, that darkned the very Sun and aire. And under the sixth Trumpet ariseth that false light *Mahomet*, (*Rev.* 9. 14. and so forward,) and under the sixth vial three unclean spirits like frogs, come out of the mouth of the Dragon, Beast, and false Prophet to seduce the Kings and the Nations of the Earth, *chap* 16. 14. Thus far therfore Satan was not fully bound. He was indeed cast from Heaven to Earth, to rage both in the Earth and Sea, *chap.* 12. and *chap.* 13. But now he is cast into the bottomless pit, *chap.* 20. 10. which is the days of the seventh, and last Trumpet, and not before.

Which was at the sounding of the fifth Trumpet.

5. These thousand years are the years of the peace and tranquillity, and of some kinde of glory and triumph of the Church upon Earth, in

in order to which the divel is chained up, that the Church might more peaceably, securely and quietly reign: But no such certain and safe peace and prosperity, no such constant and lasting triumph of the Church upon Earth is to be expected, till after the destruction of Antichrist, in the second coming of Christ, and the Dragon be bound, and closely and surely imprisoned in the bottomless pit. For till then shall the Cross and the persecutions of the Saints continue; witnesse the words of our Saviour himself in relation to his second coming, *Mat.* 10. 23. *When they persecute you in this City flie unto another: for verily I say unto you, ye shall not have gone over the Cities of Israel, till the Son of man be come.* Which last words (*absolutè sic posita*) always signifie the second coming of Christ. As if he should say, do not hope to be free from the Cross, and from persecution, until my second coming. For the spiritual, and after a sort, heavenly Kingdom of *Israel*, in grace, peace, and prosperity, promised you by the Prophets, shall not be accomplished nor restored to you, but in my second coming.

Non consummabitis Civitates Israelis.

6. Lastly, these thousand years do precede the final destruction of Satan; as the final destruction of Antichrist did precede and go before the thousand years, so Satan follows after,

Apoc.

Apoc. 20. 10. *The Devil is cast into the Lake, where the Beast and false Prophet are*, or (as *Beza* and others) where the Beast and false Prophet was, *viz.* because the Beast and false Prophet, long before were cast into the Lake. Therefore these thousand years are the times of Christs second coming, after the total and final destruction of Anti-christ. For Christ is said to destroy or abolish him, by the brightness of his coming. And (to me it is without doubt) *John* had respect to that coming, and received opinion among the Jews, in these thousand years he speaks of, *Rev.* 20. that the great day of Judgement doth contain the thousand years in it self. And to this also *Peter* seems to have had respect, 2 *Pet.* 3. where making mention of the day of Judgement, and perdition of ungodly men, he saith, *ver.* 8. *One day is with the Lord as a thousand years, and a thousand years as one day.* Which place *Justin Martyr*, in his Dialogue with *Trypho* the Jew, doth interpret of the day of Judgement. The last hour therefore, or the last day of Christs second coming, denotes a certain long tract of time, and is indefinitly put for the last time, but not for one natural day, or hour, properly so called, as 'tis commonly thought. In *Luke* 17. 22. the Lord Jesus himself speaking of the day of his second coming. *Ye shall* (saith he) *desire to see one of the*

days of the Son of man. Which *Beza* rightly interprets of one of the days of his second coming, for in vain should they desire to see one of the days that were past, who did certainly expect them to come, which they thought also to be at hand, but they were deceived in that, and should not see them, that is, so soon as they expected them. In *Acts* 3. 20,21,24. *Peter* speaks of times of refreshing from the presence of the Lord, & the times of the restitution of all things, which God hath spoken, by the mouth of all his holy Prophets, *&c.* He doth not point at one day in Christs second coming but many; certainly so long as all things shall continue after they be restored, so long the day of Judgement shall last, but all things shall be restored at the day of Judgement, and continue in their being, after they are restored, longer then a day of twelve or twenty four hours long Surely for a man to say, that Christ shall come from Heaven at the day of Judgement, when all things in the world shall be destroyed, and have an end, is to fight against the Scripture, which saith all things at his coming shall be restored, and therefore not dissolved at that time. Or to say all things shall be restored at Christs second coming and be dissolved again by and by, is like the fancie of those Heathens, who said, God made other worlds

Acts 3. 21. *Rom* 8 21.

worlds before this, but he did undo them, as soon as he had made them, because they were not to his minde, and thus (say they) he spent his time, until he made this world that now is, which pleased him very well. Such a fancy they must needs have of God, who think all things shall be restored, at Christs second coming, and dissolved again by and by. Without doubt, as when God made the world at first, he did not make it to destroy it presently, but to continue for som length of time, for man to live in it to his glory, and his praise: so when God shall restore the world, at the great day of Judgement, he will not presently dissolve it, but have it to continue some length of time, that Christ and the Saints may reign in it, to his glory. Again, *John* in the *Revelation* speaking of the seventh Trumpet, which is the last Trumper, and the Trumpet (I mean of the judicial Trumpets) of consummation, and so the Trumpet of Christs second coming, he attributes many days to it. In the days of the seventh Trumpet, the mystery of God shall be finished, as he spake by his Servants the Prophets. *Rev.* 10. 7. *Isaiah* calls the second coming of Christ, the year of recompences, *Isaiah* 34. *ver.* 8. It is such a day, that in the same breath it swells into a year. For it is the day (saith he) of the Lords vengeance, and the year of recompences for the contro-

verſie of *Zion*. Yea! this day, in *Iſaiah* 59.21 ſwells at the leaſt into three generations, and leaſt that ſhould be two little into a (for ever.) For (ſaith he) my words ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, or ſeeds ſeed, from henceforth even for ever. And it is apparent this is ſpoken of Chriſts ſecond coming, both from the text, and context, and *Paul* (*Rom.* 11. 26.) ſo applyes the ſame.

* By which we may judge how to apply all thoſe glorious texts which ſeem yet to be unfulfilled.

The ſame Prophet tells us yet of a longer time (*Iſaiah* 65. 17. for, ſaith he, *the days of my people* (*ver.* 22.) *ſhall be as the days of a tree, and mine Elect ſhall long enjoy the works of their hands.* *Pliny* tells us, that the life of an *Oak* is nine hundred years, more or leſs, which comes very near *Johns* thouſand years. The words in the *Hebrew* are the wood of life, but the *Septuagint* renders it the tree of life, with which alſo agrees the *Chaldee* paraphraſt. In which words ſaith *Juſtin Martyr* we may underſtand the thouſand years to be ſecretly pointed at. It was the conceit of the ſame *Juſtine Martyr* (and not altogether to be ſlighted) that the life of the tree of life, or of man in the ſtate of Paradice, was to conſiſt of a thouſand years. that is to ſay, that ſo long, man had he not ſin-

ed,

ed, ſhould have lived in this world, and afterwards have been tranſlated into a more happy both place and condition. But *Adam* having ſinned, by eating the forbidden fruit, therefore neither himſelf, nor any of his poſterity (though ſome of them very long lived) ſhould attain to that number of years, but ſhould die before they had any of them lived out ſo great a day. But when all things ſhall be reſtored, that long liv'd day ſhall be reſtored to the ſons of the firſt reſurrection, and they ſhall live one thouſand years. So the Prophet *Zachariah* ſpeaking of the day of Chriſts ſecond coming, *chap* 14. 9. ſaith, *the Lord ſhall be King over all the Earth, and in that day there ſhall be one Lord, and his name one.* And adds ver. 16. *they ſhall go up from year to year, to worſhip the King the Lord of Hoſts, and to keep the feaſt of Tabernacles*, which is an alluſion to thoſe old Jewiſh rites, and betokens onely their ſerving God; of which ſee *Rev.* 7. 14, 15. Where thoſe Palm bearing triumphers are ſaid to ſerve God day and night in his Temple. Laſtly, Chriſt tells us of a certain world to come, in which ſins may be forgiven. *Matth.* 12. 32. not to the ſons of the reſurrection, who are without all ſin; but to thoſe who are of the Nations that are ſaved, and walk in the light of the New *Jeruſalem*. (*Rev.* 21. 24.) who yet ſinning, and repenting of

their sins, obtain remission in Christs blood.

And now (good Reader) hark a little to the peculiar priviledges of that day and time, yet for brevitys sake, take them almost in so many words.

¶ I In the time of this thousand years there will be an end for ever of the Beast and false Prophet. O! happy riddance to the world, for, what good did they ever do, nay, what evil did they not. Farewell thou Whore of *Babylon*, *Rev.* 18. 3. who didst inebriate the Nations, and their Kings, with the wine of the wrath of thy fornications. Thy judgements are come in a day (*Rev.* 18. 8.) death, and mourning and famine, for strong is the Lord God that judgeth thee. Rejoyce (*Rev.* 18. 20.) over her thou heaven (Church) and ye holy Apostles and Prophets, for God hath avenged you at her hand. That wicked horn (*Dan.* 7. 21.) is broken off, who warred against, and wore out the Saints; the multitude of thy offences, now at last, hath broken the multitude of thy forces, and thou canst not call back the day that is past. Thy two horns indeed made the world to take thee for a Lamb, (*Rev.* 13. 11.) but thy speech against the Saints was alwaies like a Dragon. Therefore full well art thou cast into (*Rev.* 19. 20.) the Lake of fire; for ever, as thine own dung, to perish, though thy branches shot up to Heaven, and

and thy roots down as low as Hell; yet the Saints now do reign, and rejoyce in thy ruine.

II. Satan also is (*Rev.* 20.2.) now chained up, and imprisoned in the pit. That (1 *Pet.* 5. 8.) roaring Lyon, who went about seeking, by what means, or whom, he might devoure. O! happy time, when Lyons lye in chains, and the Dragons dwelling is in the deep.

III. Moreover now, there is a perfect and compleat end of all godless Governours, who did alwaies oppress, disquiet, and vex the Church and Spouse of Christ. God then (*Rev* 11. 18.) destroys all those that destroy the Earth. Yea! then, and in that day, shall our Lord Jesus Christ, the Lamb and the Lyon of the Tribe of *Judah*, the Spouse and husband of his Church, the Lord of Lords, and King of Kings, who at the first went out conquering and to conquer, who did before hand signifie all these things to his servants, by his Angel, take to himself his great power and reign, and let the Nations be as angry as they will or can, yet in despite of all their fury, he shall give rewards unto his servants the Prophets, and to his Saints and to them that fear his Name, both small and great. Then (*Rev.* 19. 6.) shall the Lord God Omnipotent reign, with the shoutings and Hallelujahs of his Elect. Yea! the Saints shall sit on Thrones, (1 *Cor.* 6. 2. *Dan.* 7. 22. 27. *Matth.* 19. 28.) and

judge the World. This well may ſtain the beauty and dazel the glory of all Earthly powers. For then (*Iſa* 24.23.) the Moon ſhall be confounded, and the Sun aſhamed, when the Lord of Hoſts ſhall reign in Mount *Zion*, and in *Jeruſalem*, and before his Ancients gloriouſly. Then ſhall Righteouſneſs run up and down, and be as a mighty ſtream.

IV. Moreover then will be a laſting peace, and wars ſhall ceaſe to the ends of the Earth, when Chriſt the Prince of peace ſhall ſway the Scepter, judging amongſt many Nations, and rebuking many people. Then ſhall their ſwords be beaten into plow-ſhares, and their Speares into pruning hooks, Nation ſhall not lift up ſword againſt Nation, nor ſhall they learn war any more. *Iſai.* 2. 4. In that day, ſaith God, (*Hoſ.* 2.18.) I will break the Bow, and the Sword, and the Battle ax out of the Earth, and I will make them to lye down ſafely. Peace before had been full oft deſired, but 'twill be then compleatly attained.

V. Alſo then will all perſecution be brought to an end and ceaſe. Then the envy of *Ephraim* ſhall depart, and the Adverſaries of *Judah* ſhall be cut off, *Ephraim* ſhall not envy *Judah*, and *Judah* ſhall not envy *Ephraim*, *Iſa.* 11. 13. *Ezek.* 28. 24. And there ſhall be no more a pricking Bryer unto the houſe of *Iſrael*, nor any

any grieving thorn of all that are round about them, that despised them. See also *Ezek.* 28.25. *and* 26. then Christ weeds out of his Kingdom all things that offend, and them that do iniquity. For it is a righteous thing with him to render tribulation to them that trouble his Church, and to them that are troubled rest, 2 *Thes.* 1.7.

VI. Then likewise will be an end of all oppression. For who is left to oppress, the Beast and false prophet they are gone, the Dragon is bound, all wicked men are now under the Hatches, and laid at Christs foot-stool. Violence shall no more be heard in her Land, wasting nor destruction within her borders, *Isa.* 54.14. *Ezek.* 45.8. My Princes shall no more oppress my people, they shall be far from oppression. The New Heavens and New Earth is a place wherein dwells righteousnesse, *Psal.* 72.2. He shall judge the people with Righteousnesse, and the poor with Judgment, *v* 4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

VII. At that day also, and in that time, there shall not be any that shall hurt or harm, one beast shall no more hurt another, nor one man his fellow. For (*Isa* 11.6,7,8,9.) *the wolf shall also dwell with the Lamb, and the Leopard shall*

shall lie down with the Kid: and the Calf, and the young Lion, and the Fatling together, and a little child shall lead them. And the Cow and the Bear shall feed, their young ones shall lie down together, and the Lion shall eat straw like the Ox. And the sucking childe shall play on the hole of the Asp. And the weaned childe shall put his hand on the Cockatrice den. They shall not hurt nor destroy in all my holy Mountain. Understand we this of men or Beasts, and neither shall be hurtful or offenfive each to other, but great agreement will be among them. And this some understand to be the meaning of the Apostle, *Rom.* 8.19,20,21. in which words these four following things seem to be observable. *viz.*

1. That now the creature is under the bondage of corruption, that is, prone and apt to devour, destroy, and make a prey one of another.

2. That the creature hereafter shall be delivered from that bondage, that is, they shall not (as heretofore) hurt and destroy one another.

3. That there shall be a time, when the sons of God shall have a glorious liberty, that is, they shall not hurt one another, nor receive hurt from any.

4. That the creatures in their kind shall partake of their liberty, and they shall not be hurtful

hurtful one to another, but live in peace and quietneſſe.

VIII Moreover then ſhall be an end of fear, terrour and dread. For they ſhall no more be a prey to the Heathen, neither ſhall the Beaſt of the Land devour them, but they ſhall dwell ſafely, and none ſhall make them afraid. *Iſa.* 54.14. *In righteouſneſſe* (ſaith the Prophet) *ſhalt thou be eſtabliſhed, thou ſhalt be far from oppreſſion, for thou ſhalt not fear: And from terrour, for it ſhall not come near thee.* (Jer. 30 10.) *Therefore fear thou not, O my ſervant Jacob, ſaith the Lord, neither be diſmayed, O Iſrael; for lo, I will ſave thee from far, and thy ſeed from the land of their captivity, and Jacob ſhall return, and be in reſt, and be quiet, and none ſhall make him afraid.*

IX. Lastly, this will be a time of ſuch purity and holineſſe, of the fear of the Lord and righteouſneſſe, as never was, nor will be till that time. This will make it to be *Millennium aureum*, or *aureum ſeculum*. It will be a golden day, and Age indeed, for the holy City, the New Jeruſalem, that City of gold and pearl, mentioned *Rev.* 21. doth contemporate and ſynchronize with the thouſand years, as might be abundantly proved, if Reverend *Mede* had not done it to my hand, ſo that it would but be *acta agere*, which *I* intend not. This will be that time of truth without mixtures of error,

rour, a time of light without mixture of darkneſſe, a time of knowledge without mixture of ignorance, from whence all Hereſie doth proceed. The light of the Moon ſhall be as the Sun, and the light of the *Sun* ſhal be ſeven-fold as the light of ſeven days. The Ordinances alſo will then be pure, without mixture of ſuperſtition, humane inventions, and will-worſhip. There are thoſe Rivers of water of life, clear as chryſtal, Great alſo will be the holineſſe of that day. (*Zach.*14.9. *Rev.*22.1. *Iſa.* 2.2.) For it ſhall come to paſſe in the laſt dayes, that the Mountain of the Lords Houſe ſhall be eſtabliſhed in the top of the Mountains, and ſhall be exalted above the hills, and all Nations ſhall flow unto it. And many people ſhall go and ſay, Come ye, and let us go up to the Mountain of the Lord, to the Houſe of the God of *Jacob*, and he will teach us of his ways, and we will walk in his paths, for out of *Zion* ſhall go forth the Law, and the Word of the Lord from *Jeruſalem*. See alſo *Zach.* 8.19,20,21, 22. The ſtreets of the City are all gold, and golden will be the lives and converſations of the Citizens; yea, God ſhall be known in her Palaces for a refuge; the foundations of her City are all of Pearl; her ſtreets paved with precious ſtones; her Gardens fragrant with all manner of pleaſant flowers; her delightful

ful walks are always green; her Springs are living waters; her months are one continued *May*; her Trees bear all manner of lovely fruits, and the leaves of the same are for the healing of the Nations; her years are one lasting joyful Jubilee, and her strength is always firm; her lame men leap as Harts, and the tongue of dumb men then are loosed. O when shall we go, how shall we get to this holy and beautiful City of God? Her time is coming, her year is at hand, and the Lord will hasten it in his time. *Reader*, thou hast here a little taste of the beginning of *Zions* blisse held forth unto thee, only according unto our weak and short manner of conceiving and expressing: the things themselves as far surmount our thoughts and words, as the Heavens are above the Earth, and as the East is distant from the West. Give me now leave to put a period to all in a word or two of Application.

Use 1. Let us help forward this Kingdom of Christ on Earth by faith and prayer, and so much the rather because the time approacheth, the Promises are even come to the birth, and they draw on apace. Pray we therefore, for the ruine of Antichrist, (*Rome* must down before Christ will set up his Kingdom) and for the calling of the Jewes, for the beginning of this Kingdom must be with the Jews, they

must

must be *Caput Imperii*, the Head and Seat of this Empire must be among them. And let us pray according to Christs direction, *Thy Kingdom come, and thy Will be done on Earth as it is in Heaven*; which will never be till these thousand years; *Let* (as saith *David*) *all Nations serve thee, O God, let all people praise thee.* O pray that God would take to himself his great power and reign before the Ancients gloriously.

Use 2. This may inform us that the day of Judgment is not so far off, as many think it. For if once Antichrists Kingdom go down, Christs Kingdom is set up, as we have before heard, and certainly Antichrists twelve hundred and sixty days of reigning are not long to continue, though we cannot tell justly how long, yet in the general we know it cannot be long; and Christs Kingdom is, *durante & currente die judicii*, within, and during the great day of Judgment.

Use 3. This doctrine speaks comfort to you, O ye sons of *Zion*, and daughters of *Jerusalem*! O thou Wife and Spouse of Christ, thou art She who hast seen and dost see affliction: yea, from thy youth up thou hast been slain, and killed all the day long, the furrows have been made long upon thy back, and thou hast been emptied from vessel to vessel; Thy flesh hath had no rest, but troubles are on every side; without

out are fightings, within fears; thou hast been covered as with a cloud, and art for a by-word and hissing to passers by: yea, accounted as the off-scouring of all things unto this day: But be of good chear, yea, awake and sing, thou that dwellest in the dust; for thus saith the Lord God; O thou afflicted, and tossed with tempest, and not comforted; behold, I will lay thy stones with fair colours, and lay thy foundations with Saphire, and make thy windows of Agats, and gates of Carbuncle, and borders of pleasant stones. For thy Maker is thy Husband, the Lord of Hosts is his Name, and thy Redeemer the Holy One of *Israel*, the God of the whole Earth shall he be called. Wherefore lift up thy head, for thy Redemption draws nigh, and the years of thy deliverance are now at hand. O wait and pray, and bear up, yet a little a very little while, and thy work shall be rewarded, and the wicked train shall be no more, but the meek shall inherit the Earth, and delight themselves in a very great abundance of peace; do but fight stoutly through the pikes, and win the field, put forth thy strength, and spare no pains, no cost, no sweat, no blood; O cast about a careful eye, use all holy policy, rally up thy force afresh; it wants but a little, and all's thine own, and then thou art made for

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[illegible] thou mais doubtless sign; it is thy Father's good pleasure to give thee the Kingdom. Thy Husband who hath washed thee in his blood, and made thee clean and spotless; behold, he comes quickly, and his reward is with him. *Arise, O Lord, and let thine enemies be scattered, and those that hate thee flee before thee. Lay* Babylon *in the dust, and let her Virgins be cut off. O wound the hairy scalp of all thine incurable foes. Let* Zion *be exalted, and Jerusalem made a praise in the midst of the Earth; preserve thy Spouse in the midst of Lions, strengthen her faith, lengthen her patience, hasten thy coming; O be as a Roe, or young Hart upon the Mountains of Spices.* Ameu.

FINIS.

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